DOCUMENT RESUME

ED 180 854 SO 012 166

TITLE	Anthropology: Focus Upon Ethnic Studies.
INSTITUTION	New York State Education Dept., Albany. Bureau of General Education Curriculum Development.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Ethnic Heritage Studies Branch.
PUB DATE	79
NOTE	166p.: Photographs preceding page 1 may not reproduce clearly in paper copy from EDRS
EDRS PRICE	MF01/PC07 Plus Postage.
DESCRIPTORS	*Anthropology: Community Role: Comparative Analysis: Course Content: Cross Cultural Studies: Cultural Awareness: Economics: Environmental Influences: *Ethnic Studies: Family Structure: *Global Approach: Governance: Grade 12: Human Living: Marriage: Religion: Secondary Education: Social Stratification: *Social Studies: State Curriculum Guides: Technology
IDENTIFIERS	Ethnic Heritage Studies Program Act

ABSTRACT

This course syllabus is designed to serve as the basis for a one-semester, 12th grade anthropology course or a one-year, 12th grade ethnic studies course. As such it can be used as the culminating course in a kindergarten-grade 12 sequence. The ethnic studies component is based on data collected by an Italo-American Curriculum Studies Project and focuses on Italian-Americans in Brooklyn and their ancestral communities in Southern Italy and Sicily. The course is organized around nine topics: the nature of anthropology, environment and technology, the economic system, courtship and marriage, social organization: family and community, social organization: systems of stratification, governing and the social order, ideology (including religion, ritual, magic, and superstition), and culture change. For each topic the syllabus presents approximately seven major ideas with suggestions for study questions and cases to analyze. For example, an idea in economics is that the market exchange system is necessary when a highly productive technology with high labor specialization creates surplus production. A related study question is why advanced agricultural and industrial societies require a market exchange system. Case studies to analyze include international trade fairs in Tokyo or Berlin. The syllabus presents content on modern as well as primitive societies so that students will understand the breadth of scope that anthropology encompasses. (AV)

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ANTHROPOLOGY: FOCUS UPON ETHNIC STUDIES

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FOREWORD

Anthropology: Focus Upon Ethnic Studies has been prepared to fulfill two purposes. There have been a number of requests from schools for a twelfth year course of study in this discipline. In addition, the syllabus offers a culminating experience in incorporating ethnic studies into the social studies program, K-12.

The course of study was prepared as a part of the Italo-American Curriculum Studies Project, funded by a grant under Title IX E.S.E.A., (Ethnic Heritage Act of 1974). Initial gathering of data used in this publication as well as others prepared under the project was done by Josephine Danna, Director of the Italo-American Curriculum Studies Project and most recently a member of the Department of Anthropology, Latrobe University, Victoria, Australia, and by Jacob I. Hotchkiss, Associate, Bureau of Social Studies Education, of this Department. Jacob Hotchkiss also took the pictures which appear on front and back cover. Josephine Danna wrote the manuscript for this syllabus. Review and additional writing was done by Jennifer Chatfield, retired, formerly Supervising Exhibit Planner, Anthropology, New York State Museum.

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SPECIAL ACKNOWLEDGEMENT

In accordance with the terms of the Ethnic Heritage grant, an Advisory Council was established during the life of the project to assist the New York State Education Department in setting the guidelines for the project and to review the materials in their initial stages. The council members provided many valuable suggestions and comments which have been embodied in the curriculum materials and which are hereby gratefully acknowledged.

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John Lanza, Insurance Agent, past President, Society of the Citizens of Pozzallo United, Brooklyn

Dominic Massaro, Attorney, New York City; formerly Administrative Commissioner, New York State Division of Human Rights

An additional word of thanks is due to the following who helped in collecting information in the various sites:

- The members of the Societa Marinara Mutuo Succorso, Pozzallo
- The members of the Society of Citizens of Pozzallo United, Brooklyn
- The many men, women, and children of Pozzallo, Giugliano, and Brooklyn who befriended and generously assisted our fieldworkers.

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TO THE TEACHER

This syllabus, *Anthropology: Focus Upon Ethnic Studies*, has both similarities to and differences from the others in the Social Studies K-12 sequence. It has been designed to meet a variety of needs. Many schools have inquired about the availability of a one-semester course of study in Anthropology. The syllabus can be used for this purpose. However, the ethnic studies component makes feasible the expansion of the course into a one-year offering. Schools should focus upon studies of ethnic groups important in the community in which the school is located in making such an adaptation. Hopefully, the inclusion of the Italo-American case study will provide a model for a local ethnic studies development as a part of an anthropology course or as a separate ethnic studies program. Parts of the material could also serve as supplements to 7th, 8th, 9th, 10th, and 11th grade syllabuses.

FORMAT

The familiar syllabus pattern has been used with understandings considered important in the study of the subject and a variety of cases or examples to be analyzed as well as questions to raise in reaching the understanding. As has been noted in other syllabuses, none of the content suggested by the cases or questions is to be considered inviolate, nor is any student expected to examine every case or every understanding. The material must be adjusted to local needs.

METHODOLOGY

Wherever possible, the methodology of the anthropologist should be encouraged. Understandings can be reached by examination of material things and graphic representations as well as by reading. However, a major tool of the anthropologist is the interview; experiences in interviewing and interview analysis should be parts of the course. A reference such as *Sociologists at Work*, listed in the bibliography, would help in developing these methodologies.

THE ETHNIC STUDIES COMPONENT

Since anthropology is concerned with the study of human behavior as isolated instances, or in a comparative way, the emphasis in this course of study is upon discovering the different ways that people have solved problems and adapted to the world in which they lived or are living. Most anthropology texts provide case studies, pictures, and anecdotes from a wide variety of settings to develop understanding of the reasons for the differences in human behavior.

In this syllabus, some of this variety is cited, including references to a number of indepth studies by some of the well-known anthropologists. The data collected in the Italo-American Curriculum Studies Project have been drawn upon to show how an ethnic studies component might help students gain greater understanding of different

customs, folkways and adaptations to culture change, especially as it applies to their own heritage and present surroundings. Anthropology should not be conceived as only the study of "primitive" or "isolated" cultures such as the Tasaday in the Philippines. Students might be asked to assume the role of a Tasaday anthropologist in Scarsdale, South Bronx, Jamestown or any other community with which the students are familiar. It is the process of culture analysis that may help students to understand how their own culture functions. The intent of including this Italian-American material is not to suggest that Italo-American people are singularly different from the rest of the American population but, rather, to illustrate that there is more than one mode of human behavior in this country. As the data in this course of study will show, there are variations within other countries, such as Italy, and even within the island of Sicily, where life in a mountain hamlet is quite different from that experienced in a maritime community.

THE FOUR COMMUNITIES

Frequent references are made in this syllabus to "Pozzallo," "Carroll Gardens," "Giugliano," and "a mountain hamlet in Sicily."

The Italo-American Curriculum Studies Project design called for identification of two related communities — 1) a cohesive Italo-American community in New York State which maintains regular contact with an ancestral community and 2) the ancestral community itself. A large proportion of the Italians who emigrated to this country came from Sicily and Southern Italy. Italo-American groups were invited to nominate communities that would fit the criteria.

The predominantly Italo-American "Carroll Gardens" section of Brooklyn was chosen as the American community. In an area bounded roughly by Henry, Baltic and Smith Streets and First Place live several thousand people whose personal or ancestral roots lie in the small Sicilian community named Pozzallo. So deep is their attachment for the ancestral town that one of the hubs of life is the "Society of the Citizens of Pozzallo, United," located on Henry Street. Members of the community visit Pozzallo frequently and, just as frequently, have visitors from the old town.

Pozzallo, itself, is a seacoast town located near the southeastern tip of Sicily. Its population, in 1970, according to the Italian National Census was 12,600, and the 1980 figures will most likely show only a very modest increase. The town has existed physically since ancient times, but became a political entity in its own right only as recently as 1829. Prior to that, it was a part of the larger "commune" of Modica. While there is some industry, the main economic activities have traditionally been merchant seamanship and, until World War II, fishing.

Typically, during much of this century, a young man in Pozzallo attended the Nautical High School to learn seamanship, spent several years as a merchant seaman (during which time he married a hometown woman in an

arranged marriage and fathered children, eventually emigrated to Carroll Gardens to work several years as a longshoreman on the Brooklyn docks, perhaps sending for wife and children, and finally, upon retiring, returned to Pozzallo to live out his last years and be interred in the Pozzallo cemetery.

A mainland Italian southern community was chosen as a secondary site. In view of the large number of Italo-Americans of Neapolitan descent, a small community named Giugliano, located in the Province of Naples was selected. Giugliano covers a relatively large area with the bulk of its 1970 population of 35,750 concentrated in an urban core not much larger than Pozzallo, resulting in very crowded conditions. The urban area, about eleven miles northwest of Naples, has been economically depressed as far back as any resident can remember. The major economic activity is agricultural labor. People leave the urban core every morning to work as laborers in the large farming estates in the countryside, returning at night. There is some industry and some attempts at developing economic diversity; however, there is very substantial unemployment, underemployment, and poverty. Many men seek jobs elsewhere in Europe.

The "mountain hamlet" referred to is Petralia Soprana, located in the Province of Palermo, Sicily. Josephine Danna, the director of the Project, did intensive studies of Petrolia Soprana and its sister community, Petralia Sottana as a basis for her doctoral dissertation.

A street scene in Pozzallo is on the front cover of this syllabus. Scenes from Carroll Gardens are on both inside covers. The pictures on page x were taken in Giugliano.

All cases and examples shown in boxes are drawn from the Italo-American case study.

BIBLIOGRAPHY

The author used the following books in developing this syllabus. Those recommended for student reading are marked *

Anderson, Robert T. *Modern Europe: An Anthropologic Perspective.* Santa Monica, California. Goodyear. 1972.

Beals, Alan R. *Culture in Process.* New York. Holt, Rinehart and Winston. 1967.

Danna, Josephine J. *An Anthropological Exploration of the Influence of a Sicilian Peasant Culture on Cognition.* Ph.D. Dissertation, Columbia University, 1974. Unpublished; presently available only through University Microfilms, Ann Arbor, Michigan.

Foster, George. *Traditional Societies and Technological Change.* New York. Harper. 1973.

Fox, Robin. *Encounter with Anthropology.* New York. Dell. 1975

Hammond, Peter. *Introduction to Cultural and Social Anthropology.* New York. Macmillan. 1972.

Hammond, Phillip E. *Sociologists at Work: Essays on the Craft of Social Research.* New York. Basic. 1964.

*Mead, Margaret. *New Lives for Old.* New York. William Morrow. 1956.

*Turnbull, Colin. *The Forest People.* New York. Simon and Schuster. 1961.
Suggested as a first reading, since it presents a simple culture that may be contrasted to more developed cultural institutions throughout the course.

The following books will provide case study material concerning life in communities in southern Italy and in Italo-American neighborhoods in the United States. Similar types of books can be found about various other ethnic groups.

Gambino, Richard. *Blood of My Blood.* New York. Doubleday. 1974.

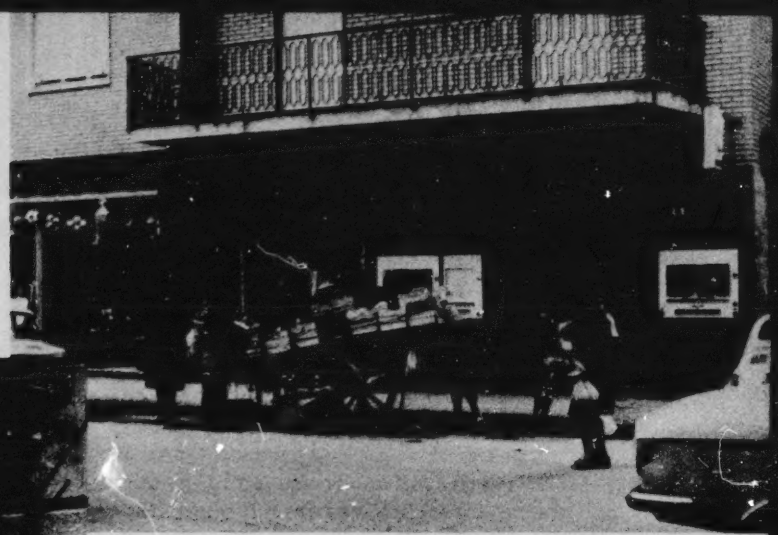
Gans, Herbert. *The Urban Villagers - Group and Class in the Life of Italian-Americans.* New York. Free Press. 1962.

Panunzio, C.M. *The Soul of An Immigrant.* New York. Macmillan. 1928.

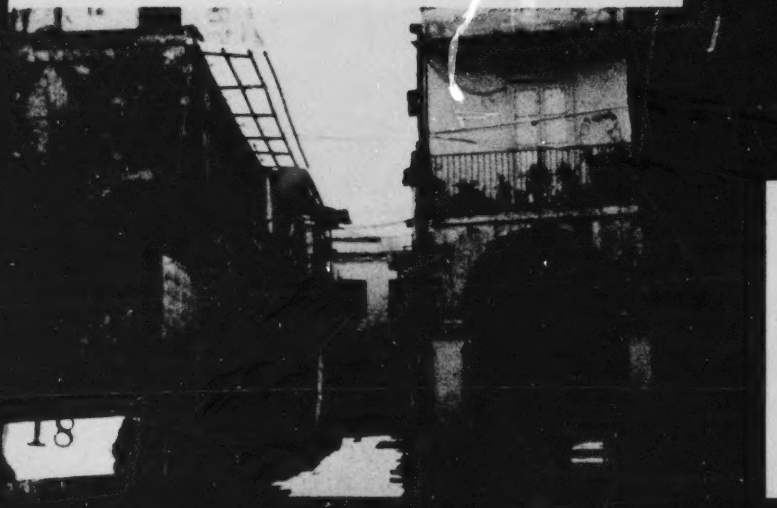
Whyte, W.F. *Street Corner Society.* Chicago. University of Chicago Press. 1955.

Reference is made throughout this syllabus to an Italo-American Supplement. This is a collection of readings from diaries and interviews recorded in Italy and Brooklyn, which illustrate some of the ethnic cultural characteristics. The Supplement is currently under preparation, to be released at a later date.

Street scenes



Giugliano, Italy



A factory scene

TOPIC I: THE NATURE OF ANTHROPOLOGY

1. CULTURAL ANTHROPOLOGY IS CONCERNED WITH THE STUDY OF HUMAN BEHAVIOR.

Questions To Raise in Reaching the Understanding

- What are the basic needs which people all over the world share?
  Note: include factors in addition to physical needs, e.g., a governing system; economic production and distribution; religion (an ideology to explain the unknown); rites of passage, such as marriage, birth, death.

- Why are there differences in the ways in which societies meet these needs?

- How does cultural anthropology differ from other behavioral sciences?
  Note: The class might benefit from a discussion of why these disciplines are considered sciences.

- What kinds of questions do anthropologists ask?
  - How does change introduced in one part of the system influence the other parts?
  - If a large part of human behavior is learned, rather than inherited, what can be said about human flexibility in the face of critical changes in nature and culture?

Examples or Cases To Analyze

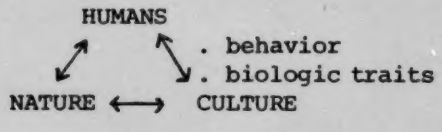
- An American family compared with an African family; a European family; an Asian family.

- Sociology: specific aspects of <u>group</u> behavior, using statistical descriptions—juvenile delinquency; prejudice.

- Psychology: focus upon <u>individual</u> behavior, as influenced by family, childhood, etc., experiences.

- Anthropology: the general rather than the specific; behavior related to inherited traits as learned behavior, i.e., shaped by culture and nature.

- Diagram 1



2. PHYSICAL ANTHROPOLOGY IS CONCERNED WITH HUMAN BIOLOGICAL CHARACTERISTICS SUCH AS RACE AND EVOLUTION.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What is the relationship between human physical characteristics and the natural environment?	
• Which aspects of human behavior are learned? Which are inherited?	
• How do aspects of our culture influence biological characteristics?	• An affluent American family compared with a family in a "third world" country: - diet - population distribution: crowded cities vs. rural life - technology - mating customs - others
Note: Physical anthropology is not within the scope of this course of study. Brief references will be made in the cases of relationship of ethnic studies to race.	

3. CULTURE MAY BE EXPLAINED IN BEHAVIORAL TERMS, AS INCLUDING ALL THE CUSTOMS AND WAYS OF THINKING WHICH ONE HAS LEARNED AS A MEMBER OF A GROUP AND WHICH DISTINGUISH ONE GROUP AND ITS MEMBERS FROM ANOTHER GROUP AND ITS MEMBERS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What are the major aspects of culture?	• Note: The titles of Topics II-VIII represent the major areas.
• Why would a study of the arts provide a clue to the various aspects of the culture in a society?	
• If culture is an aspect of human behavior that is learned rather than inherited, why is education of the next generation so important?	• Development of a language (such as Italian): - how it reflects the past (Latin) - how it has changed over the years - its relationship to other languages

	• Changes in a religion which reflect changing social conditions: Christianity's changes through 20 centuries; Hinduism in India compared to Hinduism in Indonesia; Judaism: Hasidic vs. Reform traditions.
• What "learned" characteristics make a person identifiable by a nationality label? What dangers are inherent in such labeling?	• Chinese; Italian; Ethiopian; American

4. CULTURE SHOCK, A FEELING OF DISORIENTATION EXPERIENCED IN A FOREIGN SETTING OR AS A RESULT OF CONTACT WITH PEOPLE WHOSE CULTURE DIFFERS FROM ONE'S OWN, IS EXPRESSED IN MANY WAYS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• How does the average tourist react to different foods, a different pace of life, or unfamiliar customs in another culture?	• Interviews with people who have traveled in South America, Africa, Asia, or Europe recently.
• How do "urban villages," that is, ethnic enclaves within a large city, reflect the existence of culture shock among immigrants from a different culture?	• Gans, Herbert. *The Urban Villagers: Group and Class in the Life of Italian Americans.*
	• Reading I, Italo-American Supplement.*

5. ADAPTATION IS THE PROCESS BY WHICH HUMANS MODIFY SUCH ASPECTS OF THEIR CULTURE AS ARE NECESSARY FOR SURVIVAL AND WELL-BEING DURING CRITICALLY CHANGED CIRCUMSTANCES.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• How do adaptation, assimilation, acculturation, borrowing and invention differ from each other as processes in dealing with culture change?	• Interviews with Italian-Americans, Polish-Americans, or another ethnic group in the community as to the applicability of these processes upon them as first or second or other generation Italians, Poles, etc.
• Why is the effect of culture change on people important in ethnic studies?	

*See p. ix.

- What happens when people fail to adapt to culture changes?

- Pastoralists' resistance to agriculturalism in East Africa. (See Hammond, Peter, *Introduction to Cultural and Social Anthropology*, pp. 49-50.)

- What effect do nonadaptive changes have upon the well-being and survival of a society?

- The Kerner Report. (See Kerner, Otto, *Report of the President's Commission on Civil Disorders*.)

6. ALTHOUGH THERE ARE SOME HUMAN NEEDS WHICH ARE COMMON TO ALL SOCIETIES, DIFFERENT WAYS OF MEETING THESE NEEDS HAVE BEEN DEVELOPED IN DIFFERENT PARTS OF THE WORLD.

Questions To Raise in Reaching the Understanding

- What universal needs could be identified in our own society?

- What needs have been identified by psychologists as important to all human beings?

- Which examples of cultural diversity reflect adaptations to the ecological setting of the society?

- Which examples of cultural diversity reflect differences in basic values and beliefs?

Examples or Cases To Analyze

- Examples of these needs:
  - Family
  - Aesthetic fulfillments
  - Supernatural beliefs
  - Taboos
  - Status

- Foods:
  - Hunters in tropical forests of Malaysia - bamboo rats
  - Pygmies of Zaire - toasted grasshoppers
  - Mexican-Indian peasants - boiled fish eyes
  - Chinese diet - no milk or cheese
  - Moslem and Orthodox Jew - no pork
  - Traditional Catholic - no meat on Friday

- Shelter:
  - Plains Indians - tepees of Buffalo skin

- Eskimo hunter - snow house during hunting season
- Kalahari bushman - shallow trenches lined with urine-soaked root scrapings
- Manhattan dwellers - high rise apartments
- Dwellers in earthquake-prone Palermo; Tokyo; San Francisco - skyscrapers

- Clothing:

  - Eskimo - fur parka
  - Native of Samoa - skirts of woven bark fibers
  - Australian aborigine - no clothing
  - American middle class adult male - necktie
  - Upper class woman in India - diamond imbedded in side of nose
  - American woman of wealth - diamond earrings

- To what extent do different attitudes expressed by younger and older members of a group reflect changes through emigration? assimilation?

- A case study in cultural diversity. Have students interview adults and younger members of several different ethnic groups in their community concerning attitudes toward death and mourning customs.

  - Common responses to death and other disasters.
  - How grief is expressed by the bereaved; by the community as a whole.

- What evidence is there that all humans share suffering, grief, and loss, but that the patterned (culturally learned) responses to them differ?

- In Turnbull, Colin, *People of the Forest*, there is an episode in which an old woman dies. Have students compare the responses of the people concerned with a similar event in our own society.

7. ALL CULTURES SHOULD BE STUDIED WITH REFERENCE TO THEIR OWN CIRCUMSTANCES.

Questions To Raise in Reaching the Understanding

- How is cultural relativism demonstrated in evaluating the life styles or behavior patterns of another culture?
- Some customs develop as an adaptive advantage because of the circumstances confronting individuals from a particular society; how can this be demonstrated, using a specific culture?
- Under what circumstances do some customs enhance the well-being of the community, and reflect its basic values and beliefs?
- What customs would be nonadaptive in an urban industrial community?
- How does ethnocentrism differ from cultural relativism?
- What are some negative results of ethnocentrism?
- In what ways do anthropologists fail if their study of another culture creates resentment among the people whose culture they study?

Examples or Cases To Analyze

- Consider these examples:
  - Semai primitive hunters of Malaysia never say "Thank you." (Harris, p. 245.)
  - Married men of the Fur and Ashanti societies (Sudan and West Africa) live in men's clubs, apart from their wives and children.
  - A high caste widow in India was expected to throw herself on her husband's funeral pyre.
  - A widow in Southern Italy is expected to wear black, and abstain from any entertainment, including radio, TV, fiestas, and family celebrations for many years.
  - Male emigrants from Pozzallo in Southern Italy to Brooklyn lived in "the house of men" during their first years away from the home village.
- See also: Foster, p. 86; A. Beals, pp. 32-38.
- DeLoria, Vine, *Custer Died for Your Sins*, p. 80. In a negative passage concerning anthropologists who study the Native American, the author comments that the anthropologists do not need to bring writing materials because they know what they are going to find before they come to observe.

8. CULTURES ARE CLASSIFIED ACCORDING TO THE DEGREE OF COMPLEXITY OF TECHNOLOGICAL ADAPTATION TO THE ENVIRONMENT, BUT THE INTERRELATIONSHIP OF THE PARTS OF THE SYSTEM ARE MOST IMPORTANT IN DESCRIBING A SPECIFIC CULTURE.

Questions To Raise in Reaching the Understanding

- To what extent is there a difference in the degree to which all aspects of a culture (see understanding 3) are present in every culture? (The social organization of the Iroquois in pre-Colonial New York is a good example to analyze here, because it grew out of the need to strengthen their society as it came in conflict with other cultures.)
- What examples show that some cultures classified as simple may have complex ideologies or art systems?
- What aspects of a culture might be fairly simple in a complex culture such as an urban-industrial society? What interrelationships might exist between survival in an urban culture and the ideologies that explain the supernatural?

Examples or Cases To Analyze

- Cultures classified according to technological levels:
  - Hunters and gatherers: primitive agriculturalists
    --Pygmies of Zaire
    --Bushmen of the Kalahari Desert
    --Eskimos of Greenland
    --The Iroquois Indians of pre-Colonial New York
  - Pre-industrial agriculturalists and seafolk
    --Southern Italian settlements such as Giugliano and Pozzallo, prior to World War II
    --Amish in Pennsylvania and the Midwest
    --Appalachian Folk
  - Urban-Industrial
    --Turin and Milan in Italy
    --New York City, upstate New York cities such as Schenectady, Buffalo

9. EVEN IN SEEMINGLY STATIC AND TRADITIONAL CULTURES, CHANGE DOES OCCUR.

Questions To Raise in Reaching the Understanding

- Why would the material parts of the culture (technology) change faster and more easily than the nonmaterial parts (ideology, ways of organizing society)?

Examples or Cases To Analyze

- Which of these adaptations would be easier?
  - A Chinese exchange student substitutes the fork for the chopstick.

- An American tourist in Great Britain must drive on the left, rather than the right side.
- In order for Utah to be admitted as a State, the leaders in Utah had to renounce polygamy for monogamy.
- A young person raised as a Christian marries into a traditional Buddhist family.
  Note: The Public Television Series, *The Long Search*, concerning religions has relevant background material for dealing with this question.

- Why do traditional cultures change more slowly than urban-industrial cultures?
  Note: This question, and the related cases, will be studied in great depth in the succeeding topics, but it is a recurring question of which students should be aware.

  - Some points of comparison in culture change: forms of interpersonal relationships between sexes, generations, social class. ("Form" relates to whether these are coordinate (democratic) or superordinate (hierarchial, based on command and authority.)
  - In any of these interpersonal comparisons, consider attitudes toward authority as revealed in value placed upon such attitudes as "rispetto," "timidita," and obedience.

- What is culture lag? (When the pace of change in nonmaterial parts of the culture is much slower than the pace of change in technology.)

  - How does degree of culture lag in a traditional culture compare with degree of culture lag in a technologically advanced society?

- Where materials are available:

  - Giugliano, Italy, as pre-industrial, agricultural, or Pozzallo, Sicily, as pre-industrial maritime, as compared with Turin or Milan. The comparison should include differences in 1900 and the present day.
  - The "urban village" of South Brooklyn, compared with Pozzallo, 1900 and today.

- Other comparisons:

  - A. Beals, p. 343. Greek villages compared with Athens
  - E. Hall, pp. 134-35, 138-39, 141-42. American use of time compared with Latin American and Middle Eastern.

TOPIC II: ENVIRONMENT AND TECHNOLOGY

1. A CULTURE IS INFLUENCED BY ITS NATURAL ENVIRONMENT AND MUST ADAPT TO IT IN ORDER TO SURVIVE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What evidence is there that there is a reciprocal influence between culture, environment, and biological organisms?	• Biologic changes reflecting environmental factors: - Development of pesticide-resistant rats - Dark moths survive in soot-laden air of 19th century industrialized London; white moths become extinct. - Bipedalism (walking on two feet) becomes mode of movement among humans. - Greater frequency of genes causing dark coloration of humans born near equator. - Greater frequency of genes causing epicanthic eye-fold (Oriental eye) in eastern Asia.
• How does culture influence biological adaptation in humans, as compared with adaptations made by other species?	• Theories of change representing cultural adaptations to environmental changes: - Discovery of fire — natural selection of individuals with intelligence to use this new technology. - Development of big game hunting techniques — more complex social organization, natural selection of individuals to participate in teamwork.

- What are some technological changes of today which some think may alter the genetic makeup of persons who live in urban-industrial societies?

- Effect of:
  - Drugs
  - Food additives, pollution
  - Machine dictation on pace of life

2. ALTHOUGH HUMAN BEINGS, CULTURE AND THE ENVIRONMENT INFLUENCE EACH OTHER, CULTURE IS TRANSMITTED THROUGH LEARNING.

Questions To Raise in Reaching the Understanding

- What evidence is there that a normal baby of any race can learn the aspects of any culture?

Examples or Cases To Analyze

- Sicilian adaptations to a succession of imposed cultures over time: Greek, Roman, Arab, Norman, Spanish and (when transplanted to another setting) South Brooklyn.

- The hypothetical Eskimo baby reared by middle class Anglo-Saxon parents (Hammond, p. 10).

- Changes of Manus of New Guinea within one generation (Mead, *New Lives From Old*).

- Japanese changes, from feudal agrarianism to one of the leading industrialized nations, within one generation.

- What traits will the normal baby retain, regardless of the culture in which it is reared?

- Consult local and regional groups which encourage transracial adoption. Also observe refugees such as Vietnamese children adopted into white families; war babies syndrome.

- Note to Teacher: Students interested in genetic engineering might be interested in exploring how recent scientific advances may affect the validity of this understanding.

3. THE WIDE RANGE OF NATURAL ENVIRONMENTS IN WHICH PEOPLE LIVE HAS BEEN A MAJOR REASON FOR THE DIVERSITY IN THE WAYS THAT THEY EARN THEIR LIVELIHOODS AND THE KINDS OF COMMUNITIES WHICH THEY CREATE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What evidence is there that the environment has been a major factor in a traditional society in determining the ways that a people organize their communities and secure their basic needs?	• Cases to compare: - Pygmy and Bushmen hunters and forest food gatherers/neighboring Bantu farmers. - American plains Indians (Apaches, Cheyenne, etc.) Pueblo Indians of the Southwest (Hopi, Zuni agriculturalists). - Southern Italian communities: Pozzallo (maritime); Giugliano (agricultural); mountain villages in Sicily. - New York State: Carroll Gardens in South Brooklyn/a small upstate city such as Mechanicville.
• Why might it be said that as technology becomes more complex, the influence of the natural environment becomes less influential in terms of dictating modes of living and making a livelihood?	• Cases to compare: - The American West then (Plains Indians, early settlers), and now. - Australia, then, (aborigines), and now - Sinai Desert: Bedouin nomads vs. Israeli settlers. • Note to teacher: This is an appropriate place to speculate on interplanetary space exploration and settlement, and the types of cultural adaptations to be expected.

4. TECHNOLOGICAL REVOLUTIONS RESULT IN ADAPTIVE CHANGES IN OTHER PARTS OF THE CULTURE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What does the anthropologist include in describing the technology of a culture?	• Related to meeting the basic needs, the importance of: tools; techniques; use of resources; artifacts produced; organization of different phases of work.
• What is the major function of technology in a culture?	
• When can it be said that a technological revolution has taken place?	• Case study: the changes in energy; use; new types - Human energy: use in hunting and gathering societies - Indirect solar energy, as stored in plants and animals; agricultural society - Fossil; direct solar energy; industrial societies - Atomic energy: what form will society take?
• What adaptive changes in other parts of the culture result from technological revolutions? (Economic system, government, social organization, family, and ideology).	
• What might be the consequences of the harnessing of nuclear energy upon other parts of the culture? (Recent news articles concerning the use of thermonuclear fusion in place of nuclear fission might be considered here.)	
• What might be the cultural consequences if industrial powers were to use up the earth's reserves of fossil fuels before scientists are able to harness new forms of energy?	

5. HUMAN SOCIETIES (WITHIN EACH OF THE ENERGY-DEFINED CATEGORIES OF TECHNOLOGICAL DEVELOPMENT) SHARE IMPORTANT CULTURAL CHARACTERISTICS REGARDLESS OF THEIR GEOGRAPHIC LOCATIONS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What characteristics do hunters and gatherers share, and what is the relationship of these characteristics to their primitive technology, including lack of knowledge for growing of food? Factors to consider: - size of population - permanence of settlements - extent of variety and complexity of tools and artifacts - basis for division of labor (sex and age only)	• Hunters and Gatherers - Pygmies of Zaire - Bushmen of Kalihari Desert - Eskimos of Greenland - Cheyenne Indians

- system of distribution, exchange of goods; reasons for no money-market economy
- social groups mainly limited to extended families
- reasons for absence of social class distinctions
- system of governance: reasons for absence of central government; methods of conflict resolution; conformity assured
- ideologies: Roles of nature, magic, lack of religious specialists
- bonds of kinship

- How is the culture changed by a technological change?

- Cases: Sharp, L., "Steel Axes for Stoneage Australia," in A. Beals, pp. 296-298. See also: Hammond, p. 105.

- How do primitive farmers and pastoralists compare with hunters and gatherers? (Use factors above.)

- Primitive farmers:
  - Melanau of Borneo
  - Manus of New Guinea
  - Tupinambu of the Amazon
  - Mossi of Yatenga
- Pastoralists:
  - Mongol Herdsmen
  - Boranga Galla of East Africa
  - Lapps
  - Bakhtiari of Persia
- See: C. J. Bronowski, *The Ascent of Man*, Chapter 2.

- What additional technological knowledge have agriculturalists and those who have advanced, but nonindustrialized, techniques for exploiting the natural resources of the sea?

- Iran - particularly "pre-oil" Iran
- Aztecs in Mexico

- What cultural differences from previous groups may be observed in these agricultural and fishing societies? (Use factors above.)

- What happens when culture change comes to an agricultural society?

- Case study of Tamala, a hill tribe of Madagascar, in G. Foster, p. 14.

- What evidence is there, based on marketing, administration and agriculture, that nonindustrial cities retain the characteristics of traditional agricultural societies?

- Examples: Aztec cities; Yoruba cities in Nigeria
  - pre-World War II Giugliano

- What effect does the overcrowding of cities and the subsequent living conditions have upon the demands of "third world" nations for industries to provide jobs and better standards of living? How do these demands affect emigration to other parts of the world?

- African nations recently achieving independence; India; Indonesia; the Philippines.

- Can it be said that a major dilemma confronting a newly industrialized society is how to provide better living standards without the consequences which plagued 18th-century London and 19th-century New York? Why might such an analysis be resented by a person from a third world country?
  - In considering the comparison factors listed above, look for explanations/consequences of such terms as population explosion, alienation, urban ghettos, impersonal nature of social interactions, depletion of resources, urban decay.
  - Weigh also the positive/negative aspects of mass production, specialization of labor, modern communication resulting in "global village," burgeoning middle class, demise of old aristocracy, increase in secularization, changes in organized religion.

- Examples to analyze:
  - 18th-century London
  - New York State: New York City; Schenectady, Buffalo
  - 20th-century Tokyo
  - Milan and Turin in the 20th century
  - decay of statuary and historic limestone building

6. ALTHOUGH TECHNOLOGY HAS A PROFOUND INFLUENCE ON CULTURE, IDEOLOGY ALSO INFLUENCES THE DIRECTION OF CULTURE CHANGE.

Questions To Raise in Reaching the Understanding

- How does ideology affect the development of more complex technologies within a society?
  - Consider the relationship of technology to each of the following: natural environment; size and density of population; family structure; basis of social organization; economic system; sex roles; secular, scientific beliefs (as opposed to magic and superstition).

Examples or Cases To Analyze

- Amish and Hutterites
  See Beals, pp. 311-313.

- Holland and Scandinavia: Industrial communities dispersed among agricultural communities. See Anderson, p. 103.

- A small maritime town with historic roots in the Middle Ages like Pozzallo compared with Carroll Gardens, Brooklyn, a large maritime area made up of the same type of people, in a world not shaped by ancient history.

- A mountain village in Sicily compared with Giugliano or Pozzallo.

- Reading II, Italo-American Supplement.

7. THE WAYS IN WHICH VARIOUS ASPECTS OF WORK INCLUDING ASSIGNMENT OF HUMAN ENERGY ARE ORGANIZED DIFFER WITHIN TRADITIONAL SOCIETIES AS WELL AS IN INDUSTRIAL SOCIETIES.

Questions To Raise in Reaching the Understanding

- How is work organized and human energy assigned to it in our society today?

  Model which may be used:

  . Place in which work is performed
  - ownership
  - physical factors such as location, size, etc.

  . Work force: size, nature
  - criteria: age; sex; social rank; race; ethnicity; kinship
  - recruitment/hiring systems

  . Hierarchy of authority
  - who determines place; hours; rewards
  - levels of supervision
  - factors determining deference, precedence, within levels of workers

  . Division of labor
  - who/what determines
  - degree of specialization
  - skills/training needed; desired
  - degree of worker automony vs. teamwork approach

  Note: This model may also be applied in analyzing the examples and in answering the questions below.

- In any society, to what extent were any of the aspects of the work organization and the assignment of human energy originally determined by environmental factors? What evidence is there that they then became frozen into cultural customs?

Examples or Cases To Analyze

- Use community in which school is located; compare with more urban, or more rural community.

- See: M. Harris, pp. 216-222; M. Fried, *Before the Machine*, p. 147 (article by Herskovitz); A. Beals, *Steel Axe for Stone Age Australia*, (article by L. Sharp).

- Changing roles/organizations:

  - The Eskimo as hunter; as gatherer.

- How are each of the following factors affected by the introduction of more complex technology into work patterns:

  - Beliefs concerning sex role in work inside the home.
  - Importance attached to criteria such as social rank, ethnicity in hiring.
  - Desirability of more education; of different types of education.
  - Importance of kinship/other relationships in recruitment of work force.
  - Age of work force: how young and how old.
  - Degree of specialization in work task.
  - Impersonality of work contract: degree to which rights and duties are spelled out.
  - The extended family.

- What is meant by culture lag and what examples can be found, related to changes in the work organization, as a culture moves toward the use of increased technology?

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  - The Cheyennes as buffalo hunters; as gatherers.
  - Pygmies as elephant hunters; as honey gatherers.

- Sewing and weaving: whose task and why?

  - European agricultural community (Silas Marner an exception?)
  - West Africa

- Milking: whose task and why?

  - 19th-century American farm
  - South African farm
  - Among Fulani in Nigeria

- Some cases affected by technological change:

  - Pozzallo: recent enrollment of females in seamanship training courses.
  - Pozzallo: turn of century vessels compared with modern ships
  - Giugliano: farmers and artisans compared with workers in today's industrial plants.
  - Southern Italy: signs of culture change.
  - India: caste-affiliated occupations and problems of educated untouchables (Hammond, pp. 205-208; also, Kusum Nair, *Blossoms in the Dust*, The Story of Wasan, pp. 106-107; 109)
  - Northern Italy: attitude toward migrants from Southern Italy; "Naples is all right except for the Neapolitans," (said in Florence to an American tourist).

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- U.S.: covert, but existing discrimination on racial, ethnic lines, in unions, hiring practices.
- U.S.: the assembly line

- Persistence of pre-industrial customs and beliefs in Carroll Gardens.
- Values attached to age (experience in the traditional culture) compared with skills, modern training - Southern Italy.
- "Raccomendazione" as basis for hiring, in Southern Italy.

- What is meant by the "brain drain"? How has it affected life in the pre-industrial society out of which these emigrants have gone? What adjustment patterns have they faced in the new culture? How does the experience differ for an emigrant from an industrial society to another industrial society?

- Italian emigrants such as Fermi.
- Indian engineers, scientists, doctors
- German emigrants, such as Einstein, von Braun.

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TOPIC III: THE ECONOMIC SYSTEM

1. IN ORDER TO MINIMIZE CONFLICT, EVERY SOCIETY MUST ESTABLISH A SYSTEM FOR ALLOCATING THE USE OF NATURAL RESOURCES AND PRODUCTIVE GOODS.

Note: Since this course of study has been designed to emphasize the infusion of ethnic studies into the ongoing curriculum, attention will focus upon (1) the allocation and ownership of resources and goods, and (2) systems of distribution, as each operates in a traditional and an industrial-urban culture. Similarities and contrasts between the two will be highlighted to clarify some of the problems encountered and the adjustments necessary, as migrants from a traditional culture move into the industrial-urban setting.

Questions To Raise in Reaching the Understanding

- What are some of the characteristics of the various types of economic systems which are presently being followed in both Western and Eastern societies today?
  - Underlying economic principles: profit motive; private ownership vs. state ownership; division of profits among workers
- How do each of these various systems respond to major technological change?
- In a specific society, how does the economic system relate to the prevailing ideology and the political system governing that society?
- In that society, how has the social organization been affected by the development or adoption of the economic system?

Examples or Cases To Analyze

- Comparison: Contemporary Japan with People's Republic of China. Sources: news articles; many recent, published accounts of visits to China.

  China: Inside the People's Republic of China by the Committee of Concerned Asian Scholars, New York, Bantam, 1972, has detailed descriptions of visits to state-owned factories and agricultural communes, as well as reference to the old entrepreneurial classes.

  See also: *Teaching About the People's Republic of China*, Part II, Albany, New York State Education Department, pp. 5-12 and p. 65.

- Comparison: Sweden and United States (Use news sources.)

2. SOCIETIES CLASSIFIED WITHIN THE SAME TECHNOLOGICAL LEVEL SHARE IMPORTANT ECONOMIC CHARACTERISTICS.

Questions To Raise in Reaching the Understanding

- Why are the following factors necessary in societies that are in the hunting and gathering stage of development?
  - Flexibility in rights of use of natural resources by those within the society; by neighboring societies (no fixed or rigid boundaries).

Examples or Cases To Analyze

- See Hammond, pp. 98; 100; 134.
  - Pygmy hunters of Zaire
  - Bushmen of the Kalahari Desert
  - Shoshone Indians

- Sharing and commune ownership of productive resources by members of the society, including hunting areas and waterholes.
- Minimal private ownership of tools and artifacts.

- How does the fact that there is very little economic surplus in food, skins, tools, and artifacts in the hunting and gathering society affect the accumulation of wealth and the development of social stratification? Why aren't money, markets and pricing systems necessary?

- To what extent do the American communes of the late 1960's and the '70's resemble these societies in terms of the factors mentioned above? If the economic system is an adaptation to the level of technology, under what conditions might the 20th century communes ultimately experience disaster?

- Why would the factors mentioned below come as a consequence of the development of semipermanent villages and the ability to grow food? (Primitive farmers and pastoralist societies)

  - Fixed concepts of territorial rights by the community, and of the families within it.
  - Concepts of proprietary rights established by tradition, and maintained by use, invested in the community and the family, but not in the individual.

- Why would a society at the primitive farmer-pastoral stage deprive a family of its rights to resources if it was not exercising these rights?

  - The anthropologist calls this action "adaptive advantage" to the society. What does that mean?

- What effect would a system of private, exclusive ownership of productive resources have upon survival of a society at this technological level?

- What characteristics of each of the following factors typify an agricultural society?

  - Governance and political organization
  - Level of technology

- A commune of the late 1960's or 1970's in United States. (Use news sources)

- Iroquois Indians

- Kpelle of Liberia

- Fulani of West Africa (Hammond, pp. 101-104.)

- Village India

- Pozzallo, before and after World War II.

- Giugliano, before and after World War II.

- Productivity: subsistence or surplus
- Permanency of settlements
- Ownership of productive resources
- Governmental support of private ownership, business arrangements

- What is the relationship among resource ownership, social stratification, and political power?

- How did the differences in wealth associated with the various social levels compare in the postwar societies to the situation in the prewar societies?

- What part did institutions such as the church play in sanctioning the prewar economic system?

- What system characterizes ownership of the larger productive resources in industrial-urban societies? Note that collective ownership may be by private corporations or by government. Who owns the following in each of the cases suggested:

  - Roads
  - Railway systems
  - Water supply system
  - Postal service
  - Ports
  - Airports
  - Extractive industries

- In comparing the economic system of the Iroquois Indians of the colonial period with that of the emigrants from Southern Italy to New York City, which group would have the most difficulty in adapting to the 20th-century American economic system? Consider the following:

  - Free enterprise
  - Individual ownership
  - Profit motive
  - Inheritance by individuals
  - Labor based on contract
  - Money system; market exchange of goods and services

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- Pozzallo before and after World War II.
- Giugliano before and after World War II.

- South Brooklyn: the port; Gowanus Canal; shipping lines; International Longshoremen's Association.
- Pozzallo: conflict over ownership of the uncompleted port; ownership of oil fields in the Province of Ragusa; hotel being built by the Germans.
- Giugliano: multinational industries; agricultural cooperatives.
- Reading III, Italo-American Supplement.

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3. THERE IS A CLOSE RELATIONSHIP BETWEEN THE CONTROL OF PRODUCTIVE RESOURCES AND POWER OVER OTHERS, BOTH INDIVIDUALLY AND COLLECTIVELY.

Questions To Raise in Reaching the Understanding

- What is meant by productive resources?

- In what different ways have individuals or groups of individuals controlled the productive resource of human work or service?

- In some situations, the proprietor or landholder had some responsibilities to those who were forced into service; what kinds of responsibilities can be listed?
  - Many teenagers see themselves as victims of a forced labor system in their families; do those in authority over them have any responsibilities to them?
  - What happens when those exacting the forced labor no longer have any responsibilities to perform? (The classic case is the French peasant's reaction to the corvée in the 18th century; is there any parallel in 20th century China?
  - How are each of the forced labor situations reinforced by law?

- Some people list labor on a Chinese or Soviet collective farm as an example of forced labor. How does it compare with other examples given?

Examples or Cases To Analyze

- Productive enterprises:
  - An American pioneer farm or a farm in South Italy.
  - A fishing boat in the Mediterranean
  - An auto plant in Italy

- Instances of forced labor upon individuals who were thereby deprived of their freedom in all matters:
  - Slaves in ancient Greece and Rome
  - Slaves in pre-Civil War Southern United States and in 18th century Latin America

- Instances of forced labor in which the individual still retains some rights:
  - Freedmen and coloni in the Roman Empire
  - Serfs in feudal Europe
  - Any peasant group where the corvée was instituted, e.g., France before the Revolution, Indians like Incas under the Spanish
  - Americans in 18th- and 19th-century towns (road builders)

- Cases where ownership gave the proprietor power over people:
  - South Italian peasants prior to World War II
  - Reading IV, Italo-American Supplement
  - Sharecroppers in the post-Civil War Southern United States
  - Chinese peasants before 1949
  - Factory workers in the early days of the Industrial Revolution

- What examples can be given of power over productive resources also conferring political power? Is this situation ever reversed, that is, does political power ever confer or help bring about power over productive resources.

- How does the way exclusive ownership is achieved affect the power one has over others?

  - A person inheriting social rank
  - A ruler with no constitutional restraints
  - A government set up by military power
  - A democratically constituted government, such as a town board requiring all able bodied citizens to make repairs on the roads

- How do owners of the productive resources prevent the workers from acquiring exclusive rights to resources for themselves?

- Under what circumstances does private ownership of productive resources result in a stimulation of production and decreased differences in wealth among social classes?

- The pre-Civil War South
- The U.S. Senate in the 19th century: "The Millionaire's Club"
- The Communist Party in the U.S.S.R.

4. ALTHOUGH SEVERAL WAYS OF ORGANIZING THE DISTRIBUTION AND EXCHANGE OF GOODS AND SERVICES MAY OPERATE SIMULTANEOUSLY IN A SINGLE ECONOMIC SYSTEM, ONE GENERALLY FITS THE TECHNOLOGICAL LEVEL AND CULTURAL CIRCUMSTANCES BEST AND THEREFORE PREDOMINATES.

Questions To Raise in Reaching the Understanding

- How does each of the ways of organizing the distribution and exchange of goods and services function?

  - Reciprocity
  - Redistribution
  - Market exchange

- Why are acquaintanceship, personal interaction, and trust important ingredients of reciprocity arrangements in a pre-industrial society?

Examples or Cases To Analyze

- Pygmy hunter exchanges with Bantu farmers.
- The Northwest coast Indian feast of potlatch (Hammond, pp. 136-202).
- Macha Indians of the Pina Valley of Peru.

- What examples of reciprocity can be found in industrial societies today?

- Why does a redistribution system require a central collecting place and a redistributor to coordinate the activities?

  - Why might it be argued that the opportunity for the redistributor to withhold larger shares for his family can lead to social stratification?

- Who decides how redistribution will occur in an industrial society? Capitalist? Communist? Mixed?

  - What do news accounts concerning differences in possessions and living standards among people in the U.S.S.R. say about the reality of redistribution under the Marxist slogan, "From each according to his ability, to each according to his needs"?

- Why should the village market in some pre-industrial Asian and African villages be considered examples of redistribution rather than of the market exchange system?

- Why is the major redistribution situation often associated with festivals marking important events such as the harvest, planting time, or an important wedding?

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- Corporate gifts to overseas government officials: Lockheed, and others.

- Gift exchanges among business and political associates: use catalogues advertising food gifts for Christmas, Jewish holidays.

- In pre-industrial societies - role of the extended family.

- In agricultural societies - ruler or feudal lord who receives tribute for later redistribution. (The Old Testament account of famine in Egypt would apply.)

  - Medieval South Europe (Hammond, p. 140).
  - West African kingdoms
  - The southern plantation
  - See Harris, re social stratification.

- Taxation as a means of redistribution.

- U.S.S.R., People's Republic of China

- A Hindu village or a West African village market:

  - What is for sale?
  - Who are the expected customers?

  (See Beals, *Gopalpur* - Nair, *Blossoms in the Dust*, for descriptions of market operations.)

- Giugliano - market festivals in spring.
  - Reading IV, Italo-American Supplement.

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5. THE MARKET EXCHANGE SYSTEM IS NECESSARY WHEN A HIGHLY PRODUCTIVE TECHNOLOGY WITH A HIGH DEGREE OF LABOR SPECIALIZATION CREATES SURPLUS PRODUCTION.

Questions To Raise in Reaching the Understanding

- Why would advanced agricultural as well as advanced industrial societies require a market system of exchange?
- What factors typify the market exchange system of distribution?
  - Necessity of all-purpose means of exchange, i.e., money
  - Supply and demand as influencers of price
  - Impersonality of transactions
  - Regulation of exchanges by market and governments

Examples or Cases To Analyze

- International trade fairs in Tokyo, Berlin, etc.
- Role in the investment world of 20th-century financial centers, i.e., Chicago, New York, Tokyo.
- Soviet-American wheat contracts.
- Fluctuations in the price of eggs, potatoes, etc.

6. INDIVIDUALS AND INSTITUTIONS MAY EXPERIENCE DISRUPTION AND CULTURE SHOCK WHEN FORCED TO DEAL WITH A DIFFERENT SYSTEM OF DISTRIBUTION.

Questions To Raise in Reaching the Understanding

- What examples of culture persistence and of culture lag can be found in the daily life of people who have emigrated from a reciprocal community? Do tourists from a market exchange society who are visiting a reciprocal society have similar problems?
- In comparing a market festival in a southern Italian agricultural-industrial community in the 1970's with a similar event in medieval times, what differences would be observed?
  - Kinds of goods and services to be exchanged
  - Who were the participants?
  - How differences in rank are indicated
  - Nature of social relationships

Examples or Cases To Analyze

- Carroll Gardens: Why gift giving persists despite inability to afford it.
- Dealings with persons outside of trusted circle of family and friends: see Foster, pp. 56, 127; E. Banfield, concerning Calabrian community.
- American tourist accounts of discomfort in bargaining for goods or services in a market without fixed prices.
- Spring market festivals in Giugliano.
  - Reading IV, Italo-American Supplement.

- Medium of exchange
- Pricing arrangements
- Importance of timing of the event
- Who are the leaders or organizers of the event?

- Are there any customs, or ways things are done at the festival in the 1970's which could be termed "culture lag"?

TOPIC IV: COURTSHIP AND MARRIAGE

1. EVERY CULTURE HAS RULES WHICH DESIGNATE THE KINDS OF PERSONS ONE SHOULD MARRY, AS WELL AS THOSE THAT ONE SHOULD NOT MARRY.

Questions To Raise in Reaching the Understanding

- What are the reasons for exogamy, that is, marrying outside of one's family, village, and/or other social group?
  - Alliances with other groups
  - Community solidarity
- What are the reasons for endogamy, that is, marrying someone within one's family, village, social class, caste, religion, and/or other social group? Effect upon:
  - Cultural and religious traditions
  - Socioeconomic status; political power
  - Patriarchal authority
  - Communally or family-held property
  - Survival of community
- Particularly in periods of rapid culture change, why doesn't the real behavior follow the ideal models of behavior, as expressed in culture rules?

Examples or Cases To Analyze

- Exogamy among hunters and gatherers:
  - Pygmies of Zaire
  - Cheyenne
- Examples of endogamy:
  - Religious endogamy: Jews
  - Family endogamy: Middle East nomads; "old" Pozzallo
  - Caste endogamy: India
  - Social class endogamy: pre-World War II aristocracy in South Italy
  - Village endogamy: Greece; Pozzallo; Pozzalese in Carroll Gardens
  - Ethnic and racial endogamy: United States, particularly prior to 1960's
- Cases of culture change:
  - Middle East: Moslem nomadic pastoralists vs. those now settled in villages (Hammond, p. 153.)
  - Pozzallo before and after World War II
  - Carroll Gardens: first and subsequent generation Pozzallese
  - Reading V, Italo-American Supplement

2. CULTURES DIFFER IN THE NUMBER OF SPOUSES A PERSON IS ALLOWED TO HAVE, EITHER CONCURRENTLY OR IN SEQUENCE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• Why is monogamy (the rule limiting a person to only one spouse) found in the majority of cultures with advanced technology?	• Monogamy: United States; Europe (See the movie, "Divorce Italian Style" for rules regarding monogamy in Italy prior to the divorce law of 1975.)
• In what ways is polygamy (the rule which permits a person to have more than one spouse) adaptive to the technological-economic systems of the cultures in which it is practiced? In which instances is it a reflection of the ideology?	• Polygamy: - Utah territory under the Mormons - Tibet (one wife, several husbands) - Africa and the Middle East (one husband, several wives)
• What typifies cultures in which serial polygamy (one person has a succession of spouses, as a result of liberal divorce laws) exists?	• Serial Polygamy: - Scandinavia - United States since World War II
• What might be the adaptive functions of serial polygamy in a rapidly changing, complex culture?	• The one-parent family in American society.

3. MARRIAGE RULES REGARDING HOW A SPOUSE IS CHOSEN AND WHO DOES THE CHOOSING ARE OFTEN RELATED TO THE TECHNOLOGICAL LEVEL OF THE CULTURE AND THE CORRESPONDING DEGREE OF COMPLEXITY IN ITS ECONOMIC AND SOCIAL SYSTEMS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What differences in the relationship between a young man and a young woman prior to marriage would exist in a traditional culture where parents play an important role in deciding who a son or daughter should marry? - Dating; is it necessary to determine compatability? - Marriage contract: between families or individuals? - Value of family honor vs. loyalty to individual - Importance of virginity before marriage, faithfulness (for which spouse) - Relative importance of romantic love	• Southern Europe: Pozzallo and Giugliano before World War II - Reading V, Italo-American Supplement • Hindus in India • Students will find the entries in *Tell Me Josephine*, Barbara Hall, editor, (Simon and Schuster, 1974) an interesting way to observe the

- What effect does the post-marital dependence of the young couple upon either extended family because of the technological-economic level of the culture have upon the appropriateness of having young people choose their own spouses?

- How do customs and rituals symbolize the link which marriage establishes between two families? What effect do these events and other circumstances have upon the necessity that the couple go through with the marriage?

- How does the culture provide escapes, when the real choice of a young adult is not approved by the ideal norms?

- What adaptive changes do urban-industrial cultures impose upon the system of choosing a spouse?

  - Who makes the choice?
  - Purpose of a prolonged period of dating.
  - Importance of romantic love in a society in which alienation and loneliness are widespread?
  - Breaking of engagement if compatability is in question; range of differences possible.*

- What typifies culture lag with respect to courtship and marriage in Italy; in United States?

- Is the insistence of the older generation upon arranged marriages adaptive to a post-war Italy? to Carroll Gardens?

"then" and "now" contrast on these points. The changes in technological level in the Northern Rhodesian copperbelt brought many people into an urban world in which all customs, including marriage, changed rapidly.

- Bride price - Hammond, p. 155.
- Dowry and gift exchanges - Greece, Italy
- Kidnapping of young women; "shotgun marriages."
- United States today.
- Pozzallo and Giugliano after World War II.
- Carroll Gardens today.
- Reading V, Italo-American Supplement
- South Italy before and after World War II.
- Pozzallo compared with Carroll Gardens
- Generation gap in United States.

*Note to Teachers: A very controversial topic regarding today's dating patterns concerns the "alternative life-styles" of unmarried couples living together. Students may perceive this, rather than the dating patterns discussed above, as the contrast to the arranged marriages. Newspaper "advice" columns such as "Ask Ann Landers" and "Dear Abby" frequently have letters referring to these situations with pro and con discussions. Remind students of the objective, which is met to varying degrees, of a long dating period, i.e., of assessing the chances for compatability. At what price for each member of the unmarried household is such an assessment made? Include the strained relationships with parents and others within the family circles.

- Does the continuing custom of sex-segregated classrooms in Southern Italy foster compatability in marriage in an era of increasing individual differences in personality and background?

- Will the continued prohibition on dating and on the breaking of an unsatisfactory engagement ensure the survival of a marriage today, as it did in the past?

- What are the possible hazards of unchaperoned dating in a traditional community?

- Sex-segregation in elementary schools of Pozzallo and Giugliano.

- Spain, Southern Italy

4. DECISIONS CONCERNING PLACE OF RESIDENCE FOR NEWLYWEDS ARE DETERMINED BY THE TECHNOLOGICAL AND ECONOMIC SYSTEMS AND THE SOCIAL CUSTOMS GROWING OUT OF THESE CUSTOMS.

Questions To Raise in Reaching the Understanding

- Why is patrilocal residence, that is, the bride joining her husband with or near his family, the usual practice in many traditional societies? Where does the husband work? How is the work related to that of others in the family? How are the productive resources passed from one generation to the next?

- Under what circumstances has matrilocal residence, that is, the husband joining the wife with or near her family, been more common?

  - What have sailors, hunters, and "high steel" construction workers in common, as far as the relationship of the place of work to permanent residence is concerned?
  - What kinds of work done by females has been the most important economic activity in a society? How are the productive resources transmitted to the next generation in that case?

- Why would a couple in a culture in which the technological and economic systems require a high degree of mobility of the nuclear family set up a "neolocal residence?" What is the meaning of this term?

Examples or Cases To Analyze

- Hunters and pastoralists:

  - Pygmies
  - Cheyenne
  - Middle Eastern nomads

- Warriors and raiders:

  - Cheyenne
  - Middle Eastern nomads
    Hammond, pp. 155-156

- Advanced agriculturalists:

  - South Italy agricultural settlements

- Gatherers and primitive farmers:

  - Iroquois
  - Pueblos

- Maritime communities:

  - Pozzallo

- In American society today, how do economic conditions and opportunities affect a young couple's decisions concerning residence?
  - What are the adaptive advantages of such freedom to choose place of residence?
  - What are the nonadaptive consequences on the elderly?

- How does culture change affect residence patterns?

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- Central City: Harlem and New York City
  - The Iroquois and "high steel"
    Wilson, Edmund, *Apologies to the Iroquois*, New York, Farrar Strauss, 1960.

- Eskimos' elderly
- Elderly in United States

- Pozzallo, before and after World War II
- Carroll Gardens: first, second, and later generation Italo-Americans
- South Italy compared with Northern Italy (Pozzallo and Turin).

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TOPIC V: SOCIAL ORGANIZATION: FAMILY AND COMMUNITY

1. ONLY HUMANS ARE CAPABLE OF CREATING CULTURE BUT WE SHARE WITH SOME SUBHUMANS THE CHARACTERISTIC OF ORGANIZING OURSELVES INTO CATEGORIES BASED ON ROLES IN SOCIETY.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What evidence is there that some subhumans, including insects, are divided into sex, age, and/or social categories based upon labor specialization?	• Bees; ants; primates Note: This is an opportunity for students with a science specialty to provide data for the class to analyze.
• What are some examples in American communities of society categorizing its members by sex, age, role or function? When a category is assigned to an individual on the basis of age or sex, even though the individual can make a contribution equal to, or greater than those in another age group or those of the opposite sex, how may society be adversely affected?	• The school as a community. • The community in which the school is located. • Stereotypes in the comics: Blondie and Dagwood; Andy Capp and Flo. • The case for noncompulsory retirement at 65.
• In human societies, what is meant by kinship groups? How does the relationship of the members of a kinship group differ from the relationship between members of a community? In some present-day cults, participants are referred to as members of "the family"; is the relationship between most of these people one of kinship or community?	• Students may wish to discuss recent news reports of cults, in developing the concepts of kinship and community.

2. ALTHOUGH THE BASIC SOCIAL GROUP OF ALL HUMAN SOCIETIES IS THE FAMILY, THE RELATIONSHIP OF FAMILY TO THE LARGER COMMUNITY VARIES ACCORDING TO THE DEGREE OF COMPLEXITY OF THE TECHNOLOGICAL AND ECONOMIC SYSTEMS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• If 30 to 50 people, all related, are included in a social organization which provides materials for meeting the basic needs of its members by hunting and gathering, what is the relationship of <u>family</u> to <u>community</u>?	• Hunting and gathering bands. - The Pre-Columbian Iroquois, see Hazel W. Hertzberg, *The Great Tree and the Longhouse*, Macmillan, 1966, Chapter 5.

- What is meant by the term, extended family?
- Why has the extended family been widespread in pre-industrial, traditional cultures, such as in primitive farming villages and among pastoralists? What are the responsibilities of each category, by age and sex, in meeting the basic needs of family members? How are goods and services exchanged and/or distributed within the family?
- By whom are conflicts resolved and who establishes rules for relationships among family members and between the family and other social groups in the community?
- In more complex agricultural and industrial societies, how do associations and social groups based on nonkinship relationships compare in importance to the family in providing such social and cultural functions as education, religious training, promotion of the social order?
- Why has this shift from family to other social groups or institutions been of much concern in recent years?
- Why can it be said that social classes develop as social organization moves away from kinship groups and the extended family toward associations and social groups based upon other factors?

- South Italy before World War II.
- Rural India.
- Pre-industrial United States: TV serials like *The Waltons*, give a somewhat idealized picture of this type of social organization.
- A rapidly changing culture, such as The People's Republic of China, would offer indications of the shift away from family to other institutions.
- Generation gap as expressed in student's family, over issue of student's social life with peers versus family activities.
- The White House Conference on Family Life.

3. VARIETIES IN THE ORGANIZATION PATTERN OF THE EXTENDED FAMILY STEM FROM DIFFERENCES IN THE TECHNOLOGICAL AND ECONOMIC SYSTEMS PREVAILING IN THE CULTURE.

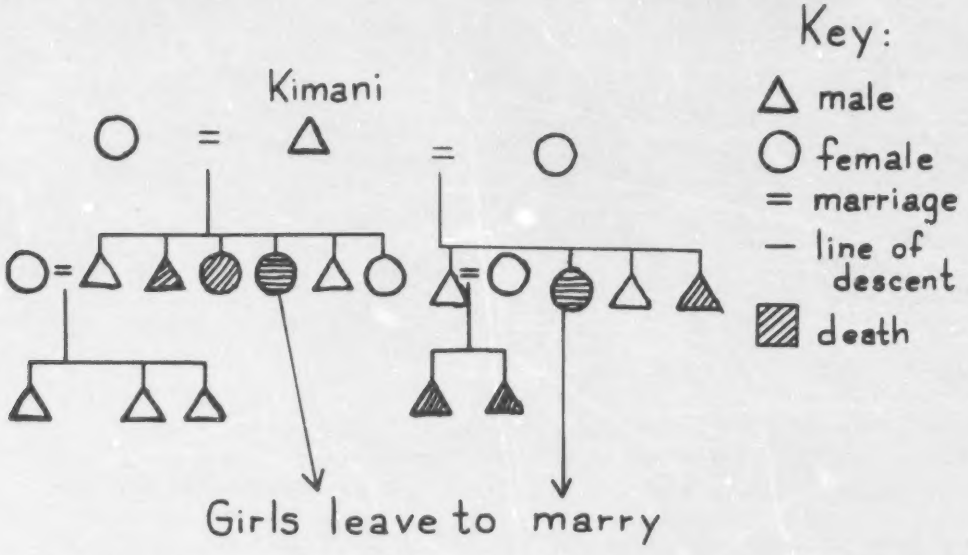
Questions To Raise in Reaching the Understanding

- What is meant by a patriarchal extended family? (This is a good place to introduce the anthropologist's way of recording family organization, the kinship chart. As any group of individuals, e.g., "senior males," "unmarried daughters" are identified in the cases studied or in the questions, they should be located on the chart.)

Examples or Cases To Analyze

- Note to teachers: The segment of a kinship chart below, is from *Teaching About Africa South of the Sahara*, published by the Department. Pages 24 and 25, and the related pages in the Resource Guide give several examples of patrilocal extended families among the Kikuyu in Kenya.

A KIKUYU FAMILY



Same Homestead Residence Group

- What features of the technological and economic systems make patriarchal extended family organization most adaptive to the culture? What kinds of decisions concerning the economic interests of the family are made by the senior males in the family?
- What other examples of elder male authority usually exist in the patriarchal extended family? How does this vesting of social control affect the status of females? of young people? arranged marriages?
- How does the ideology of the culture support the role of the elder males? (Relationship of ancestor worship in some religious beliefs; importance of values such as obedience, respect, family honor.)

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- Traditional Chinese family.
- South Italian communities such as Giugliano; Pozzuoli, described in *Sophia: Living and Loving Her Own Story*, by A. E. Hotchner.
- The Rajputs in India.
- The Kiyuku in Kenya
  - Gatheru, Mugu, *Child of Two Worlds*, New York. Praeger.

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- What is meant by a matrilocal extended family? (A kinship chart can be devised to illustrate this, reversing the conditions shown in the patriarchal family, above, as far as married females vs. males are concerned.)

- A village family in Mexico
  Oscar Lewis, *Five Families*, New York, New American Library, 1959.
- Primitive farmers - the Iroquois
- American families on public assistance in urban ghettos (have the social service laws encouraged this?)
- Pozzallo in days of sailing vessels.

- What features of the technological and economic systems make matrilocal extended family organization most adaptive to the culture? (Note, particularly, work location for the males for a significant part of the year.)
- What kinds of authority are held by the older females? Under what circumstances must males play a role in the governing structures?
- Note, among Iroquois, women appointed males to take part in the governing councils.
- What effect can this form of organization have upon the stability of the marriage? Is this lack of stability more frequent in traditional or transitional societies?

4. THE FUNCTIONS PERFORMED BY THE EXTENDED FAMILY ARE DIMINISHED IN IMPORTANCE OR TRANSFERRED TO OTHER INSTITUTIONS AS THE TECHNOLOGICAL-ECONOMIC SYSTEM ADVANCES AND THE NUCLEAR FAMILY PATTERN EVOLVES.

Questions To Raise in Reaching the Understanding

- What is the composition of a nuclear family, in terms of number of generations and membership?
- In providing for the nuclear family's needs, what functions of the extended family are taken over by associations in urban cultures?

Examples or Cases To Analyze

- A family in your school community.
- Urban industrial centers in United States, northern and western Europe and in northern Italy.

- What are the major changes experienced by family members, as they move from the extended family of the traditional culture to the nuclear family of the urban industrial culture? Consider:
  - Importance of human physical labor
  - Amount of education to be gained outside of family
  - Basis for hiring workers
  - Authority and role of older males, as possessors of all knowledge
  - Role of women
  - Importance of adaptability of youth; effect upon family authority
  - Adaptiveness of family (effect of crowded conditions in cities)
  - Opportunities for upward mobility; effect upon mutural obligations and security functions of family (see Foster)
  - Effects of geographic mobility upon extended family
  - Values important to society
  - Reciprocal cooperative relations of extended family (effect of social security)
- What are some popular idealizations of the family which are examples of culture lag?
- What pressures do each of the following place upon the stability of the family?
  - Urbanization
  - Overpopulation

- Comparisons:
  - Pozzallo — Carroll Gardens, pre- and post-World War II
  - Pozzallo, 1900 — Pozzallo, 1975
  - Giugliano 1975: farm laboring family — industrial laboring family
- Student-family relationships:
  - one-parent homes
  - abandoned or neglected older generations
  - generation gaps and alienation (The Italo-American studies listed on p. viii have examples of these relationships.)
- Norman Rockwell's paintings.

5. FICTIVE KINSHIP IS SOMETIMES ESTABLISHED BETWEEN FAMILIES THROUGH RITUALS WHICH PROVIDE FOR NEEDS OF THE WEAKER PARTY.

Questions To Raise in Reaching the Understanding

- What do some Christian churches such as the Roman Catholic Church see as the primary purpose of the godparent system in western European and North American society today?

Examples or Cases To Analyze

- Discussion with a clergyperson.

- In the same society, in religious groups which do not have similar rituals, how are the religious traditions passed on to the young, in the event of the death of parents?

- Discussion with a rabbi; with a Unitarian minister.

- In what sense might the religious tradition of godparenthood be seen as a social control function?

- In societies in which the godparent tradition has social as well as religious affiliation understandings, what obligations in addition to the transmission of values do the godparents have?

- A study of life in a Latin American or Philippine barrio, or of an Italian village.

  - Lewis, Oscar, *Five Families*.

  - What is the relationship between the godparents and the parents themselves? between the godparents themselves, if they are not already related by kinship?

  - Why do lower class families seek godparents of higher social status for their children? How is this reflected in traditional societies as the child matures?

- "Commadre" and "Compadre" in Latin communities.

- In most American communities today, how do concerned parents provide for the economic and social support of their children in the event of the death of both parents? How does society provide for children whose parents have not made other provisions?

- Discuss legal guardianship with an attorney.

6. A UNION OF SEVERAL FAMILIES INTO A COMMUNITY PROVIDES A SENSE OF COMMON IDENTITY AND PURPOSE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• Why is it more difficult to create a sense of unity and common purpose in a community in a traditional society, where the extended family provides for most of the needs of its members.	• A pre-industrial agricultural community
• What are some of the means to link together the relatively self-sufficient families into a community? - Importance of common language, common art form, symbols, common observances - Formation of associations cutting across kinship lines - Reciprocal exchange of goods and services: gift giving	

- What are some of the means to link individual families together into communities in complex agricultural and industrial societies?

  - economic interdependency; the market system
  - relationship of a national (or statewide) education system to transmission of a common heritage (Why do most states mandate the study of state history?)
  - a national church
  - mass media
  - effects of war upon national solidarity
  - effects of international athletic competition upon national solidarity
  - symbols: Uncle Sam; John Bull
  - associations - increase in number and kind as society becomes more technological

- Pre-industrial agricultural and maritime communities

  - Giugliano - May festival market
  - Pozzallo - The Tower; The soccer team; Festival of Sagra dei Pesce in August

- Urban-industrial

  - U.S. - athletic competitions with other nations
  - Songs, ceremonies, athletic competitions, associated with educational community
  - Italy - soccer competitions

7. ASSOCIATIONS ARE SOCIAL GROUPS WHICH USUALLY CUT ACROSS KINSHIP TIES IN A SOCIETY, AND ARE BASED ON SUCH RELATIONSHIPS AS MUTUAL INTEREST, FRIENDSHIP, AGE, AND SEX.

Questions To Raise in Reaching the Understanding

- What effect does the fact that association members are usually not of the same family, and, therefore, that their residences are dispersed throughout the community, have upon the solidarity of the community?

- In traditional societies, in what ways might associations complement the social security functions of the extended family?

  - Why can it be said that the associations compete with the family in providing social security functions and social affiliations in urban-industrial societies?

  (Note: A review of a typical week of a student's family would help answer this question.)

- In which type of society are there more likely to be associations with specialized functions in the economic, political, and social realms?

Examples or Cases To Analyze

- Pozzallo:

  - Church: Women's Azione Cattolice
  - Political: young people's FGC
  - Occupational: associations for mariners, industrial workers, etc.
  - Sports: soccer club
  - Arts: musical ensembles in the Church of San Giovanni
  - Youth: Wolf Cubs (Cub Scouts); Ladybugs; Brownies, Explorer Scouts; Girl Guides

- Carroll Gardens

  - Society of the Citizens of Pozzallo, United
  - Pozzallo Soccer Club
  - Carroll Gardens Civic Association
  - Senior Citizens Center

8. THE PURPOSE, FUNCTIONS, CHARACTERISTICS OF AN ASSOCIATION CHANGE AS THE SOCIETY CHANGES FROM A TRADITIONAL, PRE-INDUSTRIAL CULTURE TO ONE WHICH IS OF MORE COMPLEX TECHNOLOGY.

Questions To Raise in Reaching the Understanding

- Why do some types of associations which were prevalent in the traditional society from which ethnic groups came continue to exist in the "urban village" in which the ethnic group settled?
  - Why does the name "mutual aid society" sometimes apply?
  - What kinds of functions might it serve when the ethnic group first relocates? What changes take place as second and third generations of the ethnic group become mature?
  - Why can the godparent relationship be considered as one such association? What changes have been experienced as this association moves to a different cultural setting?
- What are the purposes of groups based solely on age as a criterion for membership in traditional societies? (Note: These groups are usually limited to one sex also.)
  - What are the major purposes of youth groups in a more complex pre-industrial society?
  - What purposes are served by a youth group composed of members of an ethnic minority in an urban village to which their parents came as immigrants?
- How does the relationship of older to younger members of society differ in complex urban-industrial cultures from the relationship to be observed in simple and complex pre-industrial societies?
  - What effect does the recognized authority of senior members have upon the pace of culture change?

Examples or Cases To Analyze

- The Society of the Citizens of Pozzallo United, Inc.
  The "House of Men"

- Traditional societies:
  - Nyakyusa (Bantus)
    Salzmann, Zdenek, *Anthropology*, New York, Harcourt Brace, 1969, also, Hammond, pp. 89-92.
  - Plains Indians
- Complex pre-industrial society
  - Pozzallo
- Urban-industrial society
  - Carroll Gardens
  - Gans, Herbert, *The Urban Village*
  - Whyte, W.F., *Street Corner Society*

- What changes in our urban-industrial culture have brought about the rapid growth of the senior citizen group movement?

- What differences may be observed in comparing simple pre-industrial societies, with those more complex, with regard to the prevalence and characteristics of associations in which sex is the criterion for membership?

  - For what reasons do these associations exist at each of these levels?
  - Why are male associations more important than female associations in traditional societies?
  - What functions are served by associations of women such as church-related groups?

- How do the purposes and characteristics of secret societies differ as a culture changes from traditional and pre-industrial to more complex and eventually urban-industrial?

  - Why do mystery and terror strengthen the group's political power in traditional societies? How can the association serve as an agency for social control? How does it help preserve cultural traditions?
  - In an urban-industrial society today, what has become the major reason for membership in a secret society?

- Under what circumstances have secret associations harmed society at large?

- What positive functions have these associations played in helping immigrant groups become part of the new culture to which they have moved?

- American Association of Retired Persons

- A local Senior Citizen Center

- Primitive:

  - The Ona of Tierra del Fuego
  - Melanesia
  - New Guinea
  - Pygmies

- Complex:

  - Pozzallo
  - Carroll Gardens
  - African cultures: Nigeria (Hammond, p. 197)
  - United States generally: sororities/ fraternities; Zonta; Rotary

- Pre-industrial

  - Kwakiutl cannibal dancers of British Columbia (Hammond, p. 193)
  - Kpelle of Liberia (see Hammond, pp. 193-196)
  - Black Hand and Mafia of 17th century South Italy
  - Irish underground movement
  - United States: Ku Klux Klan; Lodges, such as Masonic orders, B.P.O.E., Grange

TOPIC VI: SOCIAL ORGANIZATION: SYSTEMS OF SOCIAL STRATIFICATION

1. EVERY HUMAN SOCIETY HAS CRITERIA FOR RANKING INDIVIDUALS AND GROUPS ON THE BASIS OF QUALITIES WHICH ARE OF VARYING DEGREES OF SOCIAL VALUE.

Questions To Raise in Reaching the Understanding

- What are some examples of criteria used to rank some individuals or groups as more important than others that would be found in an industrial-technological society?
  - Do the rules and laws of that society provide for this difference in ranking, or is the ranking based upon custom?
- Why are systems of ranking among hunters and gatherers and among primitive farmers egalitarian rather than hierarchically organized?
- In simple societies in which groups are ranked by social role, the lifestyles of the elite and of the lowest ranking commoners are much the same; why?
- Under what economic and social conditions does the hierarchical ranking of groups develop in advanced agricultural societies?
  - Under what population conditions and amount of food production can specialized economic and social roles develop in a society?
  - What is the basis for ranking some economic and social roles as more important than others?
  - Why is hierarchical social stratification more likely to develop in societies with permanent strong central governments?
- How would one diagram the social stratification of an advanced agricultural society to show the relative size of each level? How would such a diagram compare with one of the egalitarian ranking systems found in the primitive agricultural society?

Examples or Cases To Analyze

- The community in which the school is located; the school as a community.
- Simple egalitarian societies with social ranking, but no caste, social class, or ethnic minority systems:
  - hunters and gatherers - Cheyenne, Mbutu pygmies of Zaire
  - primitive farmers - Samoans; Aborigine Hawaiians
  - Pre-industrial advanced agriculturalists - mountain village in Sicily
- Advanced agricultural societies:
  - Southern Spain (Hammond, p. 218)
  - European feudalism (history of Giugliano and Pozzallo-Modica
  - Reading VI, Italo-American Supplement
  - Inca Empire
  - Village India

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2. ALTHOUGH SOCIAL STRATIFICATION IS USUALLY BASED UPON A VARIETY OF SOCIOECONOMIC FACTORS, RACIAL AND ETHNIC CHARACTERISTICS ARE OFTEN ADDITIONAL CRITERIA IN DEVELOPING RANKINGS.

Questions To Raise in Reaching the Understanding

- Why does race provide an easily enforceable criterion for social stratification?
  - What is meant by the term, "visible minority"?
  - What is meant by a WASP in American society today? How does the popular stereotype picture the WASP?
- What instances can be found throughout history of the use of race or of ethnic differences to establish and maintain social stratification?
- Is it possible for a minority group to hold the top positions in the social ranking, and to keep a larger group of a different ethnic identity at a lower level?
- What are some results of social stratification on ethnic and racial lines?
  - Economic effects: slavery, low grade jobs, union membership closed to some groups
  - Political effects: legal or manipulated disenfranchisement of racial or ethnic group to preserve political power of the elite; use of ethnic group to build a power base - Tammany and the Irish American
  - Social effects: housing restrictions; the ghetto in Europe; the black ghettos in American cities; "redlining," in home financing
- What official government actions and individual efforts have been made to overcome the evils of social stratification based upon race or ethnic criteria?

Examples or Cases To Analyze

- The American people today.
- Some scholars have identified race as one basis for Indian caste. See Lamb, B.P., *India, A World In Transition*, p. 135.
- The Jew in European history. The development and persistence of the ghetto.
- South Africa
- The Christian vs. the Moslem in Sicily; also the Sicilian vs. the French rulers: the Sicilian Vespers
- South Italians in northern Italian cities, post World War II.
- The black in American history.
- The Irish American in 19th century U.S.
- The Italo-American in 20th century U.S. (or the Polish-American; the Hispanic-American.)
- The Indians in some Latin American nations.
- The Constitution of India: non-scheduled tribes.

3. IN MORE ADVANCED SOCIETIES HIERARCHICAL RANKING DETERMINES TO VARYING DEGREES THE AMOUNT OF ECONOMIC, SOCIAL, AND POLITICAL POWER HELD BY SPECIFIC INDIVIDUALS AND GROUPS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What differences in power and influence are apparent in the social stratification within a school community? (Students may identify differences in smoking privileges — faculty vs. students — in the context.)	• The school community.
• What kinds of power and influence are held and exercised by top-ranking groups? - Economic resources - Political power	• Advanced agricultural societies: - Southern Spain (Hammond, p. 210) - European feudalism; history of Giugliano and Pozzallo-Modica - Inca Empire - Village India
• What differences in "life chances" — opportunity to acquire wealth and access to political power, education, medical facilities, for example -- can be observed among the various social ranks? Is this more apparent among some stratified societies than others? How do the differences in village India compare with life in the U.S.S.R. today? (Students may need assistance in discovering the existence of an elite in societies which officially label themselves as egalitarian.)	• 20th century Europe including the U.S.S.R. • The United States today
• What differences in lifestyles can be obser ed among the differently ranked groups? Is there variety in this aspect in stratified societies? How does a revolutionary society, stressing egalitarianism as an official policy, use lifestyle to emphasize this quality? Why was it so important to the leaders in the People's Republic of China (the elite) to make "the Forbidden City" a public monument, rather than taking it over as a seat of government?	• Examples above. • People's Republic of China compared with China before 1949. - Seybolt, Peter, *Through Chinese Eyes*, Vol. I and II, New York, Praeger, 1974.

4. HIERARCHICAL RANKING RESULTS IN VARYING DEGREES OF RIGIDITY IN CLASS LINES AND IN THE EMPLOYMENT OF SOCIAL AVOIDANCE PROCEDURES.

Questions To Raise in Reaching the Understanding

- What indications are there that social stratification lines are sharply drawn, especially by the small elite in advanced agricultural societies?
  - What differences in lifestyle can be observed?
  - What is meant by social avoidance? How is this illustrated in the behavior of upper class members toward the lower class?

- In more advanced societies, do differences of lifestyle and social avoidance procedures still typify class differences?
  - Intermarriage between classes: how prevented; (why are upper class children sent to private schools rather than the local public school?); reaction to.
  - Spatial arrangements and the social structure: "upstairs - downstairs" in aristocratic household; housing patterns.
  - Religious and ceremonial rituals and the social structure: Who carries the sacred symbols? Who sits near the speaker? Where do the elite worship?
  - Values, as expressed in deference to social superiors: What does the lowered gaze and secondary position of the traditional nun have in common with "rispetto" and "timidita" in traditional Italian society?
  - Communication: Do dialects reflect social class? Who speaks to whom? Under what conditions?

- What use is made by the elite of the religious belief system to reinforce and maintain an ideology which convinced the bulk of the population to accept the ranking and the powers assigned to the rankings?
  Note: A number of the discussions of the various cult communes deal with this topic; students might find the examples used here easier to understand if news accounts of the cult groups are used for comparison.

Examples or Cases To Analyze

- Models for illustrating the evolution from egalitarian to hierarchical ranking:
  - European feudalism: history of Giugliano and Pozzallo-Modica
  - Inca Empire

- Examples of pre-industrial, advanced agricultural societies:
  - pre World War II Pozzallo
  - pre World War II Giugliano
  - any community in Southern Italy

- Examples of earlier industrial societies:
  - Edwardian England
  - 19th century New England

- Note: rispetto - deference, humility before someone of power, wealth, as toward a person of higher rank - head lowered, eyes down, etc. Timidita - silence in the presence of strangers, even to the point of physical paralysis, fear of responding, etc.

- How does caste, as used in references to India, differ from social class, as it relates to examples in the history of Western culture? Consider:

  - Determination of membership; persistence of membership
  - Possibility of specialized economic, technological, social, religious, political roles for members of a certain caste. (Note: there is tremendous variation within India with respect to this point.)
  - Opportunity and recognized plan for redistribution of goods and services within groups.
  - Degree of opportunity for upward mobility.
  - Importance of the ideology and emphasis upon divine order of the system.
  - Ideas of ritual pollution which reinforce customs of social avoidance and caste endogamy.

- Many scholars describe the situation of the black in the pre-Civil Rights South as one of being assigned to a lower caste status than the white, and both social avoidance and avoidance of ritual pollution were enforced by law. How do each of the following illustrate this situation?

  - Legal status of intermarriage between black and white
  - Separate but equal education facilities as per Plessy vs. Ferguson decision.
  - Ordinance against which tired Rosa Parks rebelled in Montgomery, Alabama on December 1, 1955.
  - Racial composition of State legislatures

- What economic and political advantages are therefore available to the members of the more elite classes? What variations in this situation can be observed as class/caste lines become less rigid?

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- Caste in India

  - Hammond, p. 204.
  - See also, village studies in which caste practices are described: A. Beals, *Gopalpur*, pp. 31-41; (and see the relationship of jati to caste, p. 100); T. Zinkin, *Caste Today*, pp. 24-35; W. W. Wiser and C.V. Wiser, *Behind Mud Walls*, 1930-1960, pp. 39-58; Lamb, B.P., *India, A World In Transition*, pp. 134-152.

- Davis, A., Gadner, B.R. and Gardner, M.R., *Deep South: A Social Anthropological Study of Caste and Class.*

- Note: Any similar study of the early 20th century South usually provides excellent material.

- Early 19th century Boston compared with Boston today.

- India today, compared with India at the time of Independence.

- Pre-and post-World War II Pozzallo.

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5. MOVEMENT ACROSS SOCIAL STRATIFICATION LINES IS LIMITED BY A NUMBER OF ECONOMIC AND SOCIAL FACTORS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What opportunities are there in a pre-industrial agricultural society for social mobility from middle class to aristocracy via marriage alliances? How likely is the movement of a member of the lower class to middle class by improvement of economic position. (Some of the Americanized versions of Grimm's Fairy Tales show Cinderella as coming from lower class status. Ask students to analyze the likelihood of the Cinderella legend.)	• Pre-industrial, advanced agricultural social class systems: - Mountain farming hamlets in Sicily - Pozzallo before World War II - Giugliano before World War II
• Why are people of lower class status willing to accept the lack of social mobility? What ideology, including the virtue which society attaches to certain traits and religious beliefs, supports this inflexibility of social stratification?	
• What effect does industrialization based upon sufficient natural resources have upon the opportunities for specialization of labor and acquiring of skills other than farming? How do these changes affect the opportunities for upward mobility?	
• How does the fact that the elite in a society have much greater access to the "life chances" contribute to the retention of power by that group? ("Life chances" include opportunities for wealth, education, political power, medical care.)	• Advanced agricultural societies: - Southern Spain (Hammond, p. 210) - European feudalism - Inca Empire - Village India
• How would an increase in the availability of natural resources or the level of productivity of the technology ultimately provide for greater movement across stratification lines? What social factors might impede such movement, despite a rapid increase in the economic factors? - What effect have conservative Moslem beliefs had upon class structures within Middle East OPEC countries? Why might this situation be identified as an example of culture lag?	• Iran • Saudi Arabia

- What instances can be offered of economic and social changes resulting in greater movement across social stratification lines?

  - What indications are there among children and young people that social avoidance procedures are lessening?
  - How does "conspicuous consumption," as described by Thorstein Veblen, contribute to an impression of less stratification?
  - How can the public school contribute to the lessening of social stratification?

- An American industrial/business community, in which third generation European immigrants live, e.g., some suburbs within New York State metropolitan districts.

- In what kind of an economic society has caste existed?

  - How has the Indian government attempted to deal with the lack of adaptiveness of the caste system to modernization of India? Why isn't it possible to pass a law outlawing caste in Hindu India today?

  - Has the Civil Rights Act of 1964 ended all caste practices in the South?

- India: see references above.

- Pre-Civil Rights Act - southern United States.

6. ALTHOUGH RIGID SOCIAL STRATIFICATION MAY PROVIDE STABILITY AND ORDER IN ANY SITUATION IN WHICH THE ENVIRONMENTAL AND TECHNOLOGICAL FACTORS WOULD PERMIT A HIGH CEILING OF ECONOMIC GROWTH, AND SOCIAL MOBILITY IS NOT PRESENT, SOCIETY ULTIMATELY LOSES.

Questions To Raise in Reaching the Understanding

- What instances indicate that opportunities are reduced for use of valuable human resources for the long-range good of society?

- Why might it be said that a culture loses potential enrichment by assigning ethnic groups to a lower status in society? (What would American society have lost if the "melting pot" had really fulfilled its romantic image?

- When the middle class copies the elite with respect to social avoidance procedures to preserve class lines, how do both the middle class and the lower class lose?

Examples or Cases To Analyze

- Northern Italy: attitudes, practices toward Southern counterparts.

- Immigrants from Italy, Poland, and Jewish immigrants from eastern Europe to U.S. The "Americanization process."

- Pozzallo and Giugliano
  - Reading VII, Italo-American Supplement

- Sinclair Lewis, *Main Street*

- Davis, et al, *Deep South: A Social Anthropological Study of Caste and Class.*

- How does caste inhibit change in economic and social systems within the society in which it exists? Cite examples of great contributors who were/are of lower caste status. (Give students examples of the writing of Frederick Douglass, e.g., "What to the Slave Is the Fourth of July?", see *United States History, The Black Perspective*, p. 157.)

- What is the human cost of culture lag? How does social stratification contribute to culture lag?

- India; Southern United States

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TOPIC VII: GOVERNING AND THE SOCIAL ORDER

1. EVERY SOCIETY MUST HAVE A GOVERNING SYSTEM, THAT IS A WAY OF MAINTAINING ORDER INTERNALLY AND EXTERNALLY.

Questions To Raise in Reaching the Understanding

- What are some of the major activities of human beings in a society over which there could be disagreement?
- Without a plan for determining who can or must perform certain functions or take certain actions, how are these decisions made?
- What is meant by internal order in a society? by external order?
  - When there is external pressure against the society, what effect does this usually have upon the degree of conformity and cooperation within a society? Why?
- What signs are there that a form of a familiar governing system is still in operation when a group leaves one community and moves within the geographic confines of another society?
  - What kinds of adaptations may the group have to make if the prevailing culture in the new location is strong politically?
- What do the following phrases indicate about the relationship of the prevailing belief system to the willingness of the people to accept the authority of the government?
  - Divine right of Kings
  - Consent of the governed
  - Class struggle is the law of all social life

Examples or Cases To Analyze

- The school as a community.
- The community in which the school is located.
- A primitive agricultural or a hunting and gathering society.
- Revolutionary France, when threatened by invasion by Austria and other European powers.
- The Pilgrims at Plymouth.
- The Mormons in Utah.
- Pozzallese in Carroll Gardens.
- Possible American-Soviet colonization in outer space.
- France under Louis XIV.
- Rousseau's Social Contract
  - Democracy in United States
- A Marxist state.

2. CUSTOM AND LAW ARE TWO WAYS OF EXPRESSING CULTURAL RULES REGARDING CONDUCT WHICH IS SOCIALLY USEFUL AND THAT WHICH IS ANTISOCIAL (CRIMINAL).

Questions To Raise in Reaching the Understanding

- What are some cultural rules which might be observed by a group of people forming a commune today, but which might not be written down, either at the commune itself, or by the society controlling the geographic area in which the commune is located? Why do the people within the commune or community accept those rules? How would you define a custom that has that kind of effect upon the people?

  - Some of these customs, called mores, concern actions that are considered important for the moral interests of society. What are some examples of mores which affected your grandparents but which are not as much observed today? (What topics might you discuss in class which would not have been mentioned in your grandparent's class? What changes have been made in rules for what movies can be shown in a community? Why are some older people shocked when you tell them about a Sunday shopping expedition?)

- In preliterate groups, how are these customs transmitted from one generation to another? How much change would be made in the custom, as long as circumstances remain the same? When a new situation arises, how do the people concerned decide how to modify an old rule?

- Where custom, rather than written laws, determines what can be done, what is usually the relationship among the people concerned? How rapid is the rate of cultural change?

- Why did a system of laws, that is, written codified rules of conduct, develop in advanced agricultural societies? What conditions concerning size of population, literacy, permanence of government would pertain? How would these affect the rate of cultural change?

Examples or Cases To Analyze

- Current news articles about communes or cults which withdraw from contemporary American society.

- The Amish in Pennsylvania and the Midwest.

- The community in which the school is located.

- A hunter's and gatherer's society.

- Pozzallo

  - Reading VIII, Italo-American Supplement

- An advanced agricultural society.

3. EVERY SOCIETY HAS SEVERAL WAYS OF DEALING WITH ANTISOCIAL BEHAVIOR: THE EMPHASIS VARIES ACCORDING TO THE LEVEL OF CULTURE COMPLEXITY.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• In what types of societies would supernatural and/or ideological sanctions be effective?	• A. Beals, pp. 269-270.
- Why is the idea of sin or shame effective in some societies? - To whom are the fears of supernatural punishments most effective (Note, also, that witchcraft and black magic apply here.) (See also, Topic VIII, Ideology.)	• People's Republic of China: the Cultural Revolution
• How can a community bring pressure upon a wrongdoer? Under what circumstances are tactics such as rumor and gossip effective? Are they ever used in Western society today (in a school, or a small community, for example) to change someone's behavior?	• Early New England settlements. • The school as a community.
- What is meant by ostracism? Under what circumstances is it effective in modifying the wrongdoer's behavior?	
• Primitive societies may use, as an organized systematic sanction, the punishment of banishment from that society? Why is fear of banishment an effective deterrent to antisocial behavior?	• Turnbull, *The Forest People.*
• What organized systematic sanctions are used in state level societies? How effective are the courts, the prison system, fines, and capital punishment in deterring crime?	

4. SOURCE OF AUTHORITY AND DEGREE OF AUTONOMY OF THE LEADERS, AS WELL AS LEADERSHIP STYLE, VARY ACCORDING TO THE COMPLEXITY OF THE SOCIETY.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What functions must be performed by the leadership in a society?	• The school as a community.
• What kinds of decisions must be made by the leadership in a society?	• The community in which the school is located.

- What factors determine the acceptance by society of the leadership's performance of functions and decisionmaking?

  - Is there more likely to be acceptance of the ceremonial functions than of the decisionmaking? What circumstances might affect the acceptance?
  - How does acceptance of leadership functioning and decision-making compare with respect to organization and administration of activities involving other communities, as contrasted with activities within the community?

- Who has the right to punish wrongdoing directed against a member of the family or against the community in a less complex society?

  - How does this situation compare with a similar case of wrongdoing in our society?

- In pre-state level systems of societal organization such as the band, the decisions are frequently made on a consensus basis; why are they difficult to carry out or enforce?

- In what type of technology, in terms of production of surplus and methods of acquiring food, would this kind of organization be formed?

- What characteristics are important in the selection of leadership? (Include age, sex, physical strength, as well as other factors.)

- Why isn't a central government with courts and police for dealing with wrongdoers and a legislature for passing laws necessary in this level of society?

  - How important are custom and precedence in determining actions or settling disputes? guidance of ancestors, real or mythological?
  - Why are there relatively few internal conflicts?
  - How frequent is consolidation with other bands?

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- Eskimos
- South Italian rural village, pre-World War II
- Punishment of horse thieves in the old west.
- Pygmies: see "Crime of Cephu," in Turnbull, *The Forest People*.

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- How important or necessary is cooperative labor requiring some governmental structure to provide for it?
- How are conflicts usually resolved?

- How is antisocial behavior inhibited or resolved?

- Fear of supernatural sanctions "The Forest Thing" among Pygmies.
- Song duels of Eskimos - Beals and Hoijer, p. 410.
- Retaliation by relatives of the victim or the victim himself/herself.

5. CENTRALIZATION OF THE GOVERNING FUNCTION OCCURS MORE FREQUENTLY AS THE COMPLEXITY OF THE SOCIETY INCREASES.

Questions To Raise in Reaching the Understanding

- Why does a more productive technology based upon a rich environment make necessary and possible a governing system of chiefs, village and tribal councils, and courts?

  Significance of:

  - size and concentration of population
  - technology based upon cooperative labor
  - occasional reasons to unite bands
  - nature, scale and purpose of warfare

- On what authority and by what means do the chiefs exert leadership?

- How is social control maintained? How does this compare with the less complex society of the bands?

- Although the tribe and the confederacy in hunting and gathering and pastoral societies have less permanent central government than we know in our societies, are there similarities in the maintenance of social order compared to small traditional communities?

  - What are some of these similarities?

Examples or Cases To Analyze

- Cheyenne Indians
- Nuer of the Sudan
- Iroquois Indians
  - Beals and Hoijer, p. 422.
  - The Conservationist, Jan.-Feb. 1976.
  - Hertzberg, Hazel, *The Great Tree and the Longhouse.*
  - *Teaching a Pre-Columbian Culture: The Iroquois,* New York State Education Department.
  - Contact New York State Museum for pertinent publications.

6. NATION-STATE LEVEL POLITICAL SYSTEMS EMERGE AS CONDITIONS CREATE A NEED FOR A MORE CENTRALIZED, IMPERSONAL AUTHORITY.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• How is social control maintained and how are disputes settled in a centralized political system?	• The school as a community.
• Why is a centralized governing system needed to develop or preserve a scarce resource which the level of technology makes important to the society? In instances where a resource controlled by that society is much in demand by other societies?	• Development of irrigation facilities - Iran; India (Hammond, pp. 51-53.) • Government of an OPEC country.
• What effect do the technological developments or the economic conditions related to the resource have upon the size of the population and the density of settlement? Why do these conditions make a central political system necessary? How is labor specialization related to these technological developments and, in turn, to the need for central authority?	• The Aztec empire at the time of Cortez's conquest.
• Why does the elite which controls the distribution of productive resources usually assume the political power in the centralized political system? How is the political power of the elite continued long after the initial power assumption made for economic reasons is past?	• Hereditary oligarchies in Western societies: - Nobility in France - History of Sicily - Southern Italy: Naples, Guigliano, Pozzallo before World War II
• How has industrialization led to a lessening of the political power of the old "landed elite," creating in some instances a new elite of wealth which dominates the political scene? Why is the power of the new elite ultimately broken, bringing others into political control, as industrialization progresses? - Why is an open social class system more adaptive to technological change?	• 19th century European countries; United States

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7. WITHIN STATE LEVEL SOCIETIES, TRADITIONAL COMMUNITIES OFTEN PROVIDE SOME DEGREE OF SOCIAL CONTROL, USING TECHNIQUES SIMILAR TO THOSE IN PRE-STATE LEVEL SOCIETIES, AND OFTEN AFFECT THE ACCEPTANCE OF CULTURE CHANGE.

Questions To Raise in Reaching the Understanding

- What evidence can be found in the persistence of traditional communities in advanced agricultural societies and even in some industrial societies?
  - What effect does a small population, often consisting of several extended families and associations, have upon the use of traditional ways of maintaining the social order?
  - What may be indicated by the existence of youthful gangs in areas assumed by the outsider to be ethnic enclaves in a city?
  - How does isolation of the community affect the maintenance of social order?
  - What commonalities with respect to occupations and socio-economic status could be found in a traditional community within the larger state? How do these similarities affect the acceptance of custom and reliance upon tradition as guides to conduct?

- How is the social order maintained and antisocial behavior dealt with?
  - How acceptable is the outsider as an authority figure? (How has Sicilian history affected this attitude, even among Sicilians in American "urban villages"?)
  - How frequent are serious crimes against society within a traditional community?
  - How do the residents of the urban community prefer to have disputes settled?
  - What do vendettas in Italy, feuds in Appalachia, and ridicule of a wrongdoer through songs and stories, have in common, as far as traditional communities are concerned?
  - How are sin, shame ("ergogna" in Italy, "verquenza" in Hispanic communities) and fear of the supernatural used to combat antisocial behavior?

Examples or Cases To Analyze

- Japan; Malta; Greece; Germany
  A. Beals, *Culture in Progress*.
- The persistence of the Shaker colonies into the 20th century.
- Some settlements in Appalachia.
- The Hutterites in Canada.
- Mountain hamlets in Sicily today.
- The "old quarter" in certain towns, e.g., Pozzallo
- Carroll Gardens, Spanish Harlem and other ethnic enclaves in New York City and other New York State cities.

- Under what circumstances may a traditional community system for the maintenance of the social order become an antisocial association?

- Why is culture change regarding the maintenance of the social order so difficult for the state to bring about within a traditional community?

  - What conflicts in leadership are experienced?
  - How acceptable is the outsider as a technological specialist in agriculture, etc.?
  - How do others in the community regard a fellow resident who tries some of the innovations the outsider suggests?

- What is the impact on a community of having its formal leadership selected from a larger "outside" community?

- In what ways does the "urban village" portray the characteristics of the traditional community within the state?

  - What cultural traditions of the homeland are widely practiced?
  - What effect does the persistence of the extended family have upon the authority accorded older people as mediators and decisionmakers? The control of parents over children?
  - What is the importance of the supernatural? Of ideological sanctions?
  - How are gossip, ridicule, and ostracism used as community pressure techniques?

- How does rapid cultural change weaken the effectiveness of traditional social control methods?

  - What are the effects of geographic and social mobility? Increased population density? Widening of economic differences between the "haves" and "have-nots"? Mass consumption?
  - How does secularization weaken the sanctions of religion as sources of social control?

- The Mafia as a kinship-based quasi-political system.

- G. Foster, *Traditional Societies and Technological Change*, pp. 121-123.

  - India; Nigeria; Philippines

- Interview with a former Peace Corps member.

- Pozzallo: until recently, mayor and school officials came from Modica.

- Herbert Gans, *The Urban Village*.

- William Whyte, *Street Corner Society*.

- Carroll Gardens.

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TOPIC VIII: IDEOLOGY

1. EVERY HUMAN SOCIETY HAS A SET OF BELIEFS WHICH CONSTITUTE THE IDEOLOGY OF THE CULTURE AND WHICH PRODUCE CERTAIN PATTERNS OF HUMAN BEHAVIOR.

Questions To Raise in Reaching the Understanding

- Where do people in our culture today find answers to questions about the creation of the universe and how human beings come to be living in it?
  - Even with the depth of our scientific knowledge, is there total agreement about the answers to these questions? Are there some questions yet to be answered?
- What kinds of questions about natural forces and people's relationship to them might a small child ask? To what questions of this type do teenagers and adults seek answers? What is the significance of the popularity of elective courses concerning death and of books purporting to describe a return to life of someone who has appeared to be dead?
- Although we live in a pluralistic society with many differences in ideas of what is most important to us, many of our beliefs about good and evil or right and wrong are codified into laws that require us to behave in certain ways. What are some of the rules for right behavior with regard to a person's right to life? To property? To relationships between the sexes? To organization and functioning of the family?
- In what ways does a common acceptance of the ideology offer psychological and social as well as cultural stability for the individual?
- In some cultures, great processionals are held on saint's days or to invoke the good will of the gods; in United States, we have great parades on Thanksgiving Day, sponsored by merchandising establishments like Macy's of New York, J.L. Hudson's in Detroit, and Gimbel's in Philadelphia. In what sense might both be considered rituals performed as demonstrations of the ideology of our culture?

Examples or Cases To Analyze

- The community in which the school is located, or in which the student resides.
- Saint Maria Della Pace festival in Giugliano.
- The Thanksgiving Day Parades in United States.
- The Hindu processional to the sea at Puri.

- What is the danger of regarding one's own culture as right for every society everywhere, regardless of the circumstances under which another ideology has developed and is supported elsewhere?

  - What is the usual reaction of a 20th-century American to the description of unusual beliefs and rituals in another culture?
  - Are there parts of our ideology today which some people feel no longer serve the society and might actually be harmful in a time of significant culture change?

- How has this confusion over the "right way" of an ideology for all peoples led to wars?

- Pygmies: The Forest Thing
- Australian Aborigines: The Great Water Serpent
- Birth control controversy.
- Controversy over Gay Rights.
- Women's Liberation Movement.
- Germany - The Peasants' Revolt
- The Thirty Years War in Europe.
- The Muslim-Hindu conflicts in India.
- Marxism in 19th- and 20th-century Europe, Asia, and Africa.
- The Middle East today.

2. ALTHOUGH RELIGION DIFFERS IN VARIOUS CULTURES, IT SERVES CERTAIN FUNCTIONS IN ALMOST EVERY SOCIETY.

Questions To Raise in Reaching the Understanding

- What are the components of a religion?

  - What is the purpose of a creation story? What natural occurrences would help develop these beliefs in the creation of the earth as found in the Judeo-Christian tradition?

Examples or Cases To Analyze

- The Iroquois and their traditional beliefs.
- Shintoism in Japan.
- Greek Mythology.
- The Judeo-Christian tradition.

- What are some of the beliefs about the universe that were part of the Christian tradition of the Middle Ages but which have since been rejected because of scientific evidence?
- What are the reasons for some of the rituals with respect to the relationship of human beings to nature that exist in various religious systems?
- Frequent references in descriptions of religion are made to "the ultimate power"; why has the human individual so consistently turned to this identification?
- What is the purpose of ritual actions taken in accordance with these beliefs in natural and supernatural forces?

- What effect does communal worship or practice of ritual have upon the sense that an individual has of being part of the community? Why are young people moving to a new community urged by newspaper "advice" columns to "attend the church of your choice"? What rituals still exist in the U.S.S.R. today, despite government efforts to substitute the state for the church?

- Why can it be said that religion helps to maintain the social order? What part does organized religion play in publicizing and enforcing an ethical and moral code? How is fear of the supernatural related to the power of religion in preventing antisocial behavior?

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- Galileo and his endorsement of the Copernican theory of earth's rotation.

- Pygmies: "The Forest Thing"; Australian Aborigines: "The Great Water Serpent."

- Star Wars: "May the Force Be With You"

- Pygmies - nature worship.

- India - Hinduism

- Southern Italy - Christianity (Roman Catholicism)

- Northwestern Europe - Christianity (Protestantism)

- Judaism and the 10 Commandments

- South Italy:
  - sexual restrictions on females (but not males) and relationship to the patrilocal family.
  - attitude toward divorce
  - importance of obedience
    --females to males
    --younger to older
    --lower to upper class
    --followers to leaders

- Reading IX, Italo-American Supplement.

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- What evidence is there that religion performs a psychological function of reducing anxiety in times of crisis?

  - How does a religious explanation for the unexplainable help to reduce the sense of helplessness?

  - What kinds of conflicts develop in the use of these religious rituals as a person's scientific understanding and concommitant control over the environment increases?

- How can scapegoating, that is, placing the blame on an outside party or community, sometimes prevent internal social conflicts? How are religious leaders involved in this? (Read Pastor Martin Niemoller's famous quote to see how nonaction still makes a religious leader responsible. The play "Watch on the Rhine" is based on the same theme.)

  "In Germany, the Nazis first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics and I didn't speak up because I was a Protestant. Then they came for me and by that time there was no one left to speak for me."

- Hopi rain dance by priests.
- Religious processions in Latin communities in times of drought, cholera epidemics, etc.
- Moslem pastoralists: the will of Allah.
- Sicilian farmers: belief in fate, destiny.
- Response to earthquakes: Sicilians saw it as punishment of the greedy, arrogant rich.
- Earthquake in Sicily: reactions of older uneducated people compared to those of school children.
- "Voto" to Madonna to become fertile vs. medical treatment.
- The scapegoat in ancient Hebrew tradition.
- Examples from anthropologists:
  - Warfare among Mapuche in Argentina, Hammond.
  - Warfare among Ifaluk of Micronesia, Hammond
  - New Guinea - see film, "Dead Birds"
  - New Guinea - the part played by ancestors
  - Mead, *New Lives for Old*
- Ireland - religious conflicts
- Middle East
- The Holocaust in Germany.

3. SINCE RELIGION FREQUENTLY CASTS THE SUPERNATURAL WORLD INTO A PATTERN SIMILAR TO THE HUMAN SOCIETY, THE SOCIAL, ECONOMIC, AND GOVERNING STRUCTURES ARE GIVEN SUPPORT AND EVEN SANCTIFIED IN SOME CULTURES.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• What are some examples of human attributes given to some of the gods and goddesses of Greek mythology? What human emotion caused the Trojan War, according to Homer? What kind of a family pattern is seen among the divinities in some cultures?	• Australian aborigines: mythological ancestors in family and community similar to present dwellers. • Greek and Roman mythology. • Southern Italy: The Holy Trinity and the Virgin Mary as symbols of the patrilocal, patrilineal family.
• In what ways is the religious endorsement of the political and/or economic authority figure made known to the rest of the community? What part do economic and political figures play in religious rituals?	• Private chapels and religious services for the elite - Pozzallo as example • Pre-Civil War Southern United States: church endorsement of slavery. • Renaissance Art: prominent displays of paintings and sculptures showing temporal rulers among those of Popes and saints in religious institutions.
• What significance is there to the use of the concept of the Sun God or the Divine ancestor? What is meant by "Divine Right of Kings?"	• Aztecs • France of Louis XIV • England under the Stuarts
• What role do religious figures play in installation of new political leaders and even the formal opening ceremonies of an important economic enterprise such as a bank? What message does this convey?	• The community today.

4. RELIGIOUS RITUALS WHICH PROVIDE BELIEVERS WITH A SENSE OF CONTROLLING THEIR RELATIONS WITH THE ULTIMATE POWER VARY WIDELY, AS DO OTHER ATTRIBUTES OF RELIGION, WITH THE LEVEL OF TECHNOLOGICAL AND SOCIAL ORGANIZATION.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• Why are rituals of self-sacrifice considered effective?	• Moslems and self-denials during Ramadan. • Christians and Lent • Ritual food avoidances: Moslems and Jews. • Totemism: Australian aborigines - Hammond, pp. 258-263.
• What is the function of rituals which induce trance-like states?	• Whirling Dervishes of Iran. • Peyote cult in Mexico. • Syncopated drum beats - West Africa. • Voodoo in Haiti. • Emotion-laden clapping and singing in some fundamentalist sects, United States. • The Shakers • Hari Krishna Movement
• How does the religion of hunters and gatherers and primitive farmers meet the needs of that level of culture? Who are the religious specialists? How important are religious festivals in the yearly farming cycle?	• Pygmies • North American Indians: Great Bear Being • Masai of Upper Volta • Hopi

- Advanced agriculturalists are believers either in monotheism or polytheism; what is the meaning of these terms?

- Why are full-time religious practitioners and churches or temples economically feasible in an advanced agricultural culture?

- What is the significance of a decline in nature worship and a development of the concept of sin and supernatural retribution for wrongdoers as technology becomes more advanced? At what stage would abstract moral and ethical concepts such as justice, brotherhood, and love be included in the ideology?

- What effect would population density and permanence of settlement have upon the emphasis upon the supernatural forces having human characteristics, and upon community worship?

- What kinds of changes in ideology evolved in urban industrial societies?

  - What is meant by secularism?
  - Why would logical abstract systems of religious thought be more likely to develop in the urban industrial society?
  - What has happened legally to the belief in and worship of supernatural deities?

Note: In connection with this understanding, a case study in culture change related to ideology and religion may be useful.

  - Compare the festivals listed and other high points of the annual religious cycle with important economic activities and their cycle: farming, fishing, market. Do any of the rituals reflect the pre-Christian rituals of nature worship?
  - Compare pages from a religious calendar with pages from a secular calendar.

    --how do the major religious holidays relate to major economic events, e.g., activities in the agricultural cycle.
    --how many of the major events mark religious events and personalities? How many relate to secular events or personalities, e.g., the birthday of a political leader, the anniversary of a declaration of war.

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- Village India

- Southern Italy

- The Christian concept of the Holy Family.

- Albert Einstein, *The World As I See It.*

- Giugliano - Madonna Festival of May

- Pozzallo - Festa de Sagre del Pesce (August)

- Mountain village, Sicily - St. Peter Fiesta

- In all Christian communities - Easter and Christmas

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5. UNLIKE ORGANIZED RELIGIONS WHICH HELP TO PRESERVE THE SOCIAL ORDER, VALUES AND TRADITIONS OF A COMMUNITY, MAGIC AND SUPERSTITION OFTEN SERVE PERSONAL ENDS.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• Why do magic and superstitious practices lend themselves more to personal rather than group-oriented rituals?	• Village India: practices of women wishing children.
• In what ways do magic and superstitious practices ignore or work against the traditions and values of the community?	• The so-called "Black Mass" of witchcraft.

6. ALTHOUGH MAGIC AND SUPERSTITION PERSIST TO SOME EXTENT IN URBAN SCIENTIFIC CULTURES, THEY FLOURISH IN MANY FORMS IN SIMPLE CULTURES WHERE TECHNOLOGY IS INADEQUATE TO MASTER NATURE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• Why are magic and superstitious practices seen as effective devices in societies in which nature's effects are overwhelming? - What kinds of practices might help the hunter? - How does the primitive farmer seek to improve the agricultural season?	• Hunters and gatherers: - Australian aborigines and the "Witchety Grub Dance" - Mbuti pygmies: Molimo ceremony to "wake up" the forest. • Primitive farmers - Manus of New Guinea (see, Mead, *New Lives for Old*)
• What kinds of people in urban scientific cultures are most easily convinced that some form of magic will solve their problems? - Amount of education; feeling of helplessness; effect of economic and social crises. - Why might one find believers in "the evil eye" and "fate" among older first generation immigrants from rural traditional societies?	• Carroll Gardens
• In what different ways is white magic seen as serving a good purpose? What kinds of materials are needed for such practices?	• United States: four leaf clover; rabbits' foot; horseshoe • Sicily - the "horn," the "eye," the hunchback, love potions

- How is black magic seen as useful to the person calling upon it? What kinds of materials are used in rituals to accomplish it?

  - Why is black magic particularly effective in controlling the superstitious?

- What is the supposed source of the power of witches?

- How do sorcerers differ from witches?

- How are they able to cause harm to their victims?

- How has divination (the ritual manipulation of signs and symbols in order to forecast the future) been practiced throughout history?

- What kinds of magic and divination have appeal as "fads" to a greater or less degree of seriousness, among some well-educated persons who have no deep commitment to religion?

- Where is one most likely to find diviners and others who practice these arts in a large American city? Why?

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- New Guinea - cannibals eat the enemy's heart; ancestor's skull hung over doorway.

- Haiti

- A community of poorly educated persons.

- Television serials:

  - Bewitched
  - I Dream of Jeanie

- Movies - The Exorcist

- Salem Witch Trials in New England

- Primitive hunters and gatherers: animal bones to determine game location.

- Water divining rods: used by primitive farmers and their more modern counterparts.

- The Ancient Romans

- Tibet (Hammond, p. 289)

- South Italy

- Horoscopes; Dream Interpretation; Card Reading; and Tea Leaf Readings.

- New York City: the urban villages, ethnic enclaves.

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TOPIC IX: CULTURE CHANGE

1. CULTURE CHANGE REPRESENTS ATTEMPTS TO ADAPT BEHAVIORS, IDEOLOGIES AND/OR INSTITUTIONS TO INCREASE THE WELL-BEING OF A SOCIETY AND ENHANCE ITS CHANCES FOR SURVIVAL.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• If scientists succeed in providing life stations on other planets, what are some of the differences in lifestyles which earthly residents of those stations will have to accept?	• Science fiction
• Many of the 19th-century immigrants to the American Midwest came from countries in which the productive agricultural land was largely owned by a small elite, where the political system was a monarchy with a gradually evolving middle class demanding greater voice and an established church which was state-supported, with church buildings and clergy financed by the government.	• Fiction and/or biographical accounts of homesteaders in Wisconsin, Minnesota, and the Dakotas. • Reading X in the Italo-American Supplement is useful for all the understandings in this topic.
- What changes in behaviors, ideologies, and institutions would these people have to make to increase their well-being, or even to survive?	
• What changes did the average Russian peasant have to make, as the Revolutions of 1917-18 succeeded, and the Communist Party extended its control to all aspects of society?	• U.S.S.R. under Lenin.
- Has there been further culture change since the death of Lenin?	• U.S.S.R. - 1924 to today.

3. CULTURE CHANGE RESULTS FROM A VARIETY OF CAUSES WHICH IN TURN MAY AFFECT THE RATE OF CHANGE.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• How have each of the following factors brought the need for adaptive behaviors to people in the United States in the 19th and 20th centuries? urbanization; industrialization; modern transportation; communication?	• American life in the 19th and 20th centuries.
- Which have brought the most rapid change? the most sweeping change?	

- What effect has the threat of armed force and/or violence had upon the rate of change experienced in some cultures?

  - How has revolution, whether authoritarian or democratic, affected the rate of change?

- Japan - after the American "Opening of Japan"; after World War II
- The People's Republic of China
- The Manus of New Guinea: see Mead, M., *New Lives for Old.*

- Culture change that comes from contact with outside sources is called diffusion. How have each of the following resulted in this process of cultural borrowing?

  - War and conquest
  - Mass media: the battery-operated transistor radio
  - Economic exchange
  - Emigration and immigration

- Japan, after its opening, and after World War II.
- Asian villages since World War II.
- Eskimo-Canadian relationships.
- Immigrants from Europe: Carroll Gardens
- Immigrants to U.S. who pay return visits to homeland.

  - Greece - see Foster, p. 31.
  - Pozzallo

- Some cultural change is evolutionary, that is, it develops within a culture because individuals respond to a need of society and develop a better way of doing things.

  - Why do many such innovations gain greater and faster acceptance in urban settings?
  - What kind of a person might be most likely to have his/her innovation accepted in a rural setting such as a mountain hamlet in Sicily?
  - In the present day, how likely is culture change to be entirely evolutionary, with no effect of diffusion?

- Petrolia
- Pozzallo

3. CULTURE CHANGE CAUSES DISRUPTION TO VARYING DEGREES IN THE LIVES OF PEOPLE.

Questions To Raise in Reaching the Understanding

- Why do people who have been isolated geographically or because of their role in society find it more difficult to learn new ways?

Examples or Cases To Analyze

- Residents of:

  - Pozzallo vs. a Sicilian mountain hamlet

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- In which of the pairs at the right would people experience the greatest difficulty in adapting to change?
- In a traditional culture such as South Italy before World War II, would men or women experience the greater problem of adjustment to change?
- Among first and second generation immigrants from Europe to the United States, how does the adjustment of young people compare with that of their parents and grandparents?
- In which of the following areas would an adult find the greatest problems in adjustment to change: Clothing styles, courtship and marriage customs, social relationships in a democratic society, husband-wife roles?

- Giugliano vs. Pozzallo
- Pozzallo vs. Turin
- Carroll Gardens vs. Pozzallo

- What characteristics are shown by people who have been isolated from the mainstream of change with regard to:

  - Value of tradition and customary ways of doing things.
  - Knowledge of social relationships between sexes, age levels, class, leadership-follower roles, knowledge of ideologies.
  - Importance of conformity.
  - Attitude toward those outside the family or circle of close friends.
  - Values of formal education (as opposed to learning from tradition).

- South Italy vs. Carroll Gardens:

  - "rispetto" as seen in language, school, government, and industry; toward the elderly
  - scientific belief vs. magic and superstition

- What effect does familism (extended family viewed as important) have upon individual achievement and identity?

- Why would men who were in contact with other cultures learn new ways more easily than the women in their families?

- Mariners of Pozzallo

- African ivory traders

- "Hagar" compared with his wife, "Helga" in the comic strip, Hagar the Horrible.

4. CULTURE LAG ALSO CAUSES DISRUPTION IN PEOPLE'S LIVES.

Questions To Raise in Reaching the Understanding

- Why do people find changes in technology easier to accept than changes in social organization, economic and political systems or ideology?

Examples or Cases To Analyze

- A television program such as "The Waltons" or "Little House on the Prairie."

- If a young adult who had grown up on a self-contained family farm were to leave his/her family and take a job in a manufacturing plant in New York or Chicago, what are some of the customs that would have to change? Which changes would be most difficult? (Include time, space, food, shelter and clothing, as well as social relationships and ideology.)

  - Would similar disruptions and lags in adapting typify a similar change in lifestyle in a culture outside the United States?

- Many sociologists have criticized present-day industrialism as disruptive because of the impersonality of the assembly line and the geographic mobility demanded of the workers.

  - Why might the alienation and rootlessness of the workers be called examples of culture lag?
  - Why is the closing of a manufacturing concern in a "one-industry" town so disruptive to the people of the community in more ways than the immediate loss of a source of income?

  - Why are young people rejecting jobs their fathers were willing to hold in view of the disruptions which are caused by the demands of the jobs?

- Why can the generation gap be seen as a kind of culture lag?

  - In a traditional society, what did parents and the church teach children to value most? Where should they look to find the ways to do things?
  - In a modern, urban national culture, what institutions and forces have the most influence in teaching children ways to look at or think about the world?
  - How would the older generation view the formal education being given the children? Education for girls and women? What effect does a failure of the old to keep informed about present day events throughout the world have upon the generation gap?
  - How do the young describe their elders?

- Greece - see Beals, p. 343.

- Giugliano - General Instrument Company Dispute
  - Reading XI in Italo-American Supplement
- Closing of steel plants in Ohio.
- Mariners in Pozzallo
- Communes in United States in late 1960's and the 1970's.
- South Italy; Carroll Gardens

  - the school curriculum
  - the mass media (some TV commercials)

- How has colonialism or other systems that put control of education into the hands of outsiders aggravated the generation gap?

  - What are the children of cultures less developed technically taught about the past of their culture?

5. VALUES PLAY AN IMPORTANT ROLE IN CULTURE CHANGE.

Questions To Raise in Reaching the Understanding

- Why might it be said that values are a kind of culture map to guide the individual through his/her life in that society?

  - What do values tell one about appropriate behavior? Students might develop a mythical map of the school community, showing how values shape behavior/activities within the school. Values conflicts, where values do not offer correct guidelines to adaptive behavior, should be identified.

Examples or Cases To Analyze

- Africa - see Foster, p. 41
- Native Americans - the boarding schools run by the Bureau of Indian Affairs.
- The "melting pot" attitude in American schools.
- South Italy - emphasis upon Northern Italian urban culture.
- The school as a community.

6. THE GREATER THE CONFLICT IN VALUES BETWEEN THE OLD AND THE NEW CULTURES, THE MORE DIFFICULT AND DISRUPTIVE IS THE MOVEMENT TOWARD ADAPTATION.

Questions To Raise in Reaching the Understanding	Examples or Cases To Analyze
• Why is it easier for people from cultures which place high value upon education and knowledge, the work ethic and achievement, and individualism (which coexists with emphasis upon the family) to adapt to the urban industrial culture of the United States in the late 19th and 20th centuries?	• Jewish emigrants from Northern Europe • The Japanese after the opening of Japan and particularly after World War II.
• What peoples have found adaptation to the American urban industrial culture most difficult, to the point that assimilation has not taken place?	
- Why have the refugees from Cuba under Castro experienced greater economic success and generally greater social acceptance than other Hispanic peoples who have come from rural, less technologically developed Latin American countries?	• Hispanic peoples who come from rural settings into the New York and California urban areas. • South Italians
• Why are Native American peoples, e.g., Indians and Eskimos, not happy with American and Canadian attempts to change the younger generations through education? What values of these people are very different from the American urban culture?	• Native Americans in New York State; in other parts of the United States. • Eskimos in Canada and Alaska.
• When the conflict in values is too great, what kinds of individual and social disorders may indicate that people are unable to adapt to culture change?	• Native Americans (see Beals, p. 323). • Displaced Persons in Montreal • Okinawans in Hawaii (see Barnouw, p. 432.)
- Some displaced persons, those people principally from central and eastern Europe whose families and villages had been destroyed by the Nazi War effort, were resettled in North America. A study has shown that "D.P's" in Montreal faced an unusually high rate of mental and physical disorders. How is this related to value conflicts? - In Great Britain in recent years, a number of young women from other European countries have temporarily gone into domestic service to learn English. They have a high rate of mental illness. How is this related to value conflicts?	• Au Pair girls in Great Britian.

- Respect and pride are important values in South Italy, as they are in a number of traditional cultures. How are each of the following related to these values? Why doesn't the individual simply identify the problem and change his/her values accordingly?

  - Older immigrants find it difficult to work for a younger boss.
  - Immigrants lose "face" in the role of student and drop out of evening classes in English
  - Professional and college bound graduates prefer genteel unemployment rather than to "work with dirty hands." Note: this is also an example of culture lag. Whose attitudes are they imitating? This has been a serious problem in developing nations formerly under white colonial domination.
  - Rural parents stress deference that stresses obedience and conformity to, and timidity before, one's social superiors, yet want the young people to get a good education and make good in the city.

- What did Malaysian fisherman who were employed on colonial plantations and took time off for a fishing holiday after payday indicate about their acceptance of European values?

- How did the Shakers in 19th-century New York, the Amish in Pennsylvania and the Midwest, and the Hutterites in Canada demonstrate that they did not wish to be assimilated into the American/Canadian urban culture? What values are important to them?

  - How have Gypsies demonstrated their belief in their ethnic superiority and resistance to assimilation into Western European/American culture for many years?

- How would these two groups reply to the following questions?

  - An unassimilated group

  - An assimilated group:

- Southern Italy and "Little Italy" in various New York State cities.

- Foster, p. 89.

- Herskowits, in Fried, *Readings in Anthropology*.

- Beals, p. 312.

- Beals, p. 309.

- Unassimilated groups:

  - some Native Americans
  - first generation immigrants
  - Mennonite community
  - Gypsies

Question 1: Describe (the man) (the woman) you admire most.

Question 2: What comes to your mind when you hear the words or phrases: obedient; timid; a person who follows the crowd is ...; a person who tries to distinguish him/herself is ...?

Question 3: Which of your most cherished values are ridiculed by the younger people? Which of your most cherished values are rejected by (the assimilated) (the unassimilated) (describe) group?

You may wish to have your class conduct interviews, using these questions.

- Assimilated groups:
  - third generation Americans of European heritage
  - a descendant of one of the passengers on the Mayflower

7. RELIGIOUS LEADERS CAN PLAY AN IMPORTANT ROLE IN THE ACCEPTANCE OR REJECTION OF ALL ASPECTS OF CULTURE CHANGE.

Questions To Raise in Reaching the Understanding

- How could a clergyman of the immigrant's own nationality and/or an ethnic church help ease the strains of culture change?
  - In most urban communities in New York State, and some rural ones, you can find examples of ethnic churches, with a parish history which tells of the religious leaders and the roles they played. A good class project would be the identification of these churches. A few are listed to the right. How do the names help identify them, in many cases?
  - In some cases in New York State, whole villages — often a single parish — emigrated to United States. Often the parish pastor came with his people and established a "home church" in the new settlement. Look for this kind of history in your community and discuss its implications for adjusting to culture change.

- Suppose a religious leader offered a new interpretation of your religious beliefs that fit the life in this new culture; why might this help you better adapt to the new culture?

Examples or Cases To Analyze

- Our Lady of Pompeii - Syracuse, Lancaster
- Mount Carmel - the Bronx
- Our Lady of Lebanon - Niagara Falls
- Saint Anne's - Plattsburgh
- Jewish Synagogues throughout the State.
  - early Reform: German Jews
  - early Orthodox: East German Jews

- The teachings of Handsome Lake. (Hammond, p. 272.)

- What roles have clergymen played in helping immigrant groups or cultures subjected to colonial rule to receive better living and working conditions?

- Why has the advice of some religious leaders to reject the culture change ultimately led to disaster for some communities?

  - How may ultraconservative stands on moral issues which fail to recognize world-wide ethical problems ultimately weaken the power of a religious group? Under what circumstances might a firm stand on the issue strengthen the power of the religious group by uniting its participants in terms of a value which the group really does not wish to reject?

- Under what circumstances did the efforts of Western missionaries to impose Western culture on native peoples make it harder for these people to adapt to changed circumstances?

- Discussions of priests' involvement in social action at meeting of Latin American bishops, January 1979.
- Ghost Dance of the Paiute Indians (Hammond, p. 274.)
- Cargo Cults of Melanesia (Hammond)
- Birth Control
- Zionism
- Hawaii in the 19th century.
- American Indians

8. CULTURE CHANGE IS A NEVER ENDING PROCESS, WHEREIN ADAPTATIONS ACCEPTED BY ONE GENERATION MAY BE REJECTED OR SERIOUSLY MODIFIED AT A LATER DATE.

Questions To Raise in Reaching the Understanding

- What is meant by the term "assimilation" as applied to a study of immigrant populations?

  - When can it be said that a group of people have been assimilated?
  - How effective have American public schools been in bringing about assimilation of immigrant peoples? Why do some groups like the Amish insist that their children not attend public schools after they have reached the minimum age for leaving school?

Examples or Cases To Analyze

- 17th- and 18th-century immigration to the American colonies.
- 19th- and 20th-century immigration to the United States.

- What indications are there that the "melting pot" theory (that all populations coming into this country would be assimilated into one American culture) has never really operated?

- What indications are there that people in some ethnic groups reset earlier attempts to force adaptation to the predominant white American culture and are working to reverse this process?

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- Carroll Gardens

- An ethnic enclave within the community where the school is located.

- The pros and cons concerning Handsome Lake (see Hammond).

- The Black Muslims

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